CHRISTIAN REGISTER.

VOL. XXIV. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 49.

"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, DECEMBER 6, 1845. DAVID REED, PROPRIETOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT No. 11½ WATER STREET,
(*Near Washington Street,*) *by*
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months, or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

For the Register.

PHILOSOPHY AND FAITH.

We have already sufficiently expressed our dissent from the leading sentiment of Dr. Lord's discourse. But there are some further notices and illustrations which we are inclined to make and offer. We dissent especially from the propositions; that the human mind is constitutionally hostile to Divine truth; that this fact is evinced by the human philosophies which have been put forth; that all these philosophies have been hurtful and mischievous; that they 'lead, more or less, to superstition, idolatry, fanaticism, licentiousness and the subversion of all things.'

Can the first of these propositions be proved either from the *Bible* or from any other source? There are a few poetical expressions in the Holy Scriptures which are frequently adduced as proof-texts in support of the doctrine of the innate and total depravation of human nature. But they cannot rationally be relied on as teaching a definite doctrine which is contradicted by numerous passages of much plainer import. God made man in His own image and likeness.' God made man—generic man; man in the plural number—upright, but they—man as a collective term in the plural number—'have sought out many inventions.' They have contracted many corruptions. The vicious habits of men are their own work, not the work of God. He made man right. But you say, that man lost the Divine image and likeness by the fall. The Bible, however, does not teach this doctrine but the contrary. The doctrine that generic man now possesses the image of the Divine Creator, is recognized in Gen. ix. 6. Let no man shed another man's blood, 'for in the image of God made He man.'

We readily admit and maintain that the doctrine of the constitutional fall of human nature does not stand on any human philosophy. This teaches a doctrine directly opposite; that the constitution of things never varies; that the first vegetable, brute and man were the same in kind as all that have been propagated from them; that the first lion had a nature like all subsequent lions; that *individual* acts and experiences do not *implant* constitutional and hereditary changes; that Adam must have been generically the same after, as before, his disobedience, as much as Cain was before and after he had taken the life of his brother, Abel; that if one single wrong act had changed man's nature from good to evil, then a single right act must have changed that same nature from evil to good; consequently that man's nature changes as often as there is a change in his moral acts; that if there was a change in man's constitution consequent on his first act of disobedience it must have been miraculous; and if miraculous, God, from an impulse of disappointment or some other motive, undid and destroyed in a moment, the whole of His great work of creation, which He had been long doing and had done well; consequently that the fall was God's work, not man's.

This doctrine, with its corollaries, philosophy rejects. The faith, which Dr. Lord so highly appreciates, embraces it. Philosophy and faith are here antagonistic. But this faith does not stand on the Bible. This Holy Book does not recognize such an event as 'the fall of man;' an event which changed the character of the whole world from good to evil; from right to wrong; from loveliness to deformity; from being a *model to be* a wreck and a ruin. The Orthodox *faith* places the doctrine on the pages of the Bible, but it is done by force; by arbitrary construction and exegesis. It was never conceived of by Moses; and but partially understood by the Apostle Paul.

The Calvinistic doctrine of depravity is as indifferently sustained by observation and experience as it is by the Holy Scriptures. It is not a manifest fact that there is more sin in the world than there is righteousness. The very worst man on earth, doubtless, performs more right things than wrong. He utters more truths than he tells falsehoods. He transacts more useful business than he does mischief. Bad as the world is, it contains a vast balance of good. Good is the rule; evil is the exception. It is such both physically and morally. The pain in the world is less, by manifold degrees, than the enjoyment. The vice which obtains among men is outweighed and outnumbered by the virtue. Philosophy teaches that this must be fact, or the world would not glorify its Creator.

The world, manifestly, is not so deeply immersed in ignorance and false views as Dr. L. represents. The primary perceptions of men on all subjects, domestic, civil, moral, religious, etc., are mainly correct. Their simple, elementary views are in the main true to nature and to fact. Their errors are chiefly in the department of generalization. They group and classify incorrectly; often put evil things and good ones in the same category. Custom and usage mislead them. Their own sense of propriety and truth often protests against the generalities which they assent to, and follow. I once knew a man and his wife, in the town of E——. Both were enlightened and pious persons. They never disagreed on any practical subject of religion. They always liked the same sermons when not technically doctrinal. And yet one of them was Calvinistic and the other, anti-Calvinistic; one believed in the doctrine of total depravity, the other believed in the existence of no positive, constitutional depravity at all. And this apparently strange case is easily explained. Their simple perceptions on points of morals and religion were similar and coincident. But they adopted—from incidental circumstances, perhaps—different generalizations. And thus one came to be accounted orthodox and the other heterodox; one, a soldier in the legitimate army; the other, a rebel in the ranks of the enemy. By this illustration we would evince that there is less error and more real orthodoxy among men than there may seem to be; that a person may hold many false opinions while his primary views are just and true; that there is not that open darkness upon the face of human society which the popular orthodoxy supposes and declares.

We are told, in the discourse under consideration, that 'philosophy is speculative, airy, intangible.' But it is no more so than faith. Faith is speculative. Opinions are speculative. Calvinism is a speculation; Hopkinsianism is a speculation. They are as far removed from the standard of any sensible tests, as Platonism and Aristotleism, Realism and Nominalism, Sensualism and Idealism. There is—and every candid man must acknowledge the proposition to be true—as much substance in philosophy as in faith; and as much air and bubble in *faith* as there is in philosophy. But faith, you say, is not responsible for all the vagaries of imaginative believers. Very true; neither is philosophy responsible for the hallucinations of her visionists; no more for the whims of Col. Symmes than faith is for the rash and crude prophecies of Capt. Miller. The propensity of faith to overleap her legitimate boundaries, and to ramble lawlessly abroad, is as strong as that of philosophy. The former, in this regard, can justly claim no advantage over the latter.

You say, Sir, 'there is no question between the decisions of Revelation and the speculations of the intellect.' You are understood to mean that when Reason makes one decision and the letter of the Bible makes another, there should be no hesitation in accepting the latter. But this proposition needs to be examined and qualified. True Reason and true Revelation never disagree. They cannot because both testify truth. And truth is never at variance with itself. The understanding is man's cognitive faculty. He gains all his knowledge through the medium of his understanding. He does not know what phenomena mean—not even what his own sensations mean—until his understanding has acted upon them. He does not know that the Bible is the word of God until his reason has decided that it is. He does not know what the Bible signifies and teaches until reason has interpreted its language. God makes no Revelation to man except through the medium of his intellectual nature. Reason is the substratum of all the rectitude there is in man's views; in his opinions and in his faith, as much as in his knowledge and philosophy. A man acts rationally only so far as he listens to the dictates of his understanding.

When there is a discrepancy between the voice of reason and the letter of Holy Scripture there is a previous question to be decided. It is whether the literal import of the passage be the true meaning. And reason must determine this question. And when, after mature examination, it shall appear that faith must take one side and reason, the other side, the inquiry must be, on which side is the evidence the greater? Reason is not always to yield to Faith. We must act rationally, or we act improperly and unworthily of our intellectual and moral nature.

I open my Bible and read the first chapter of Genesis. My faith tells me that there were three successive days and part of a fourth day—regular mornings and evenings—before there was a sun or a moon created. But my reason tells me that there could not be morning and evening, day and night, without the sun, or previously to its existence. Shall I now yield implicitly to faith and believe what my reason contradicts? Would that be an act of manly piety? Should I please God by exercising an irrational faith? If there could not have been mornings and evenings before there was a sun, then, surely, God has never said it. A certain good man may have written apparently to that effect. But he did not mean to declare an impossibility. He wrote as his philosophy dictated. But his philosophy was at fault. It did not recognise the right order of the work of creation. God did not begin and finish one part and then proceed to another. He did not finish the earth before He made the moon and the sun. God works by principles. The whole system was in progress at once and together. This is God's method. In producing a tree or an animal, He does not produce the parts separately. All the parts grow together. So, beyond all question, did the earth, the moon, and the sun, come simultaneously into their present form and perfection. And how must I now decide? Certainly by the force of evidence. If the evidence from faith preponderate, my decision must be with faith. But if the balance of proof be with reason it must determine my opinion. Otherwise I cannot judge rationally.

Again; I read, in the second chapter of Genesis, that the river of Eden, after passing through the garden, parted into four mouths, or branches. That one of these branches compasseth the whole land of Havilah, a land of gold; good gold; also bdellium and onyx stone; that another compasseth the whole land of Ethiopia; that the third went to the East of Assyria; and that the fourth is Euphrates. This is the account. My faith may receive it as being good Geography. But my reason is confounded and demurs. And here again how must I, as a rational being, decide. If I shut the eye of reason and look only with the eye of faith, do I not act in the dark? And can it be that I honor God by the exercise of such a faith? Shall I call that a divine Revelation which was, manifestly, the production of human ignorance.

And again; I read in the book of Leviticus, the rules to be observed in regard to a house infected with leprosy. My faith may swallow the doctrine that a house, built of stone and mortar, is susceptible of a disease which belongs to an organic, animal body. If a house may have the leprosy, why may it not have a fever and the plague? How can it have the former more than the latter? Ought I to believe what my reason contradicts?

Our Lord Jesus Christ recognizes the paramount authority of reason in matters of human judgment. 'Why do ye not even of yourselves, judge what is right;' when I judge rationally my conscience approves and is satisfied. But if I believe, or profess to believe, in contradiction of my reason, I am liable to the charge of shutting my eyes against the light.

We are repeatedly told, in the sermon, that there can be 'no true philosophy which is not built on the Bible.' And why not with equal propriety affirm that there can be no true Geography; no true Astronomy; no true Geology; no true Ontology; that is not constructed from the Bible? Every science stands upon facts; these facts may be in the Bible or out of the Bible. Facts are facts wherever they exist. And they are the foundations of all science.

We now, in conclusion, propose one question; what doctrine is there in true religion; in Christianity, which contradicts reason? The author of the sermon, before us, has constantly in his purview the dogmas of the Trinity and of Calvinism. He is aware that these are unreasonable doctrines. He cautions young gentlemen not to submit these doctrines to a fair and rational investigation. They must be acquiesced in implicitly. It is dangerous to reason about them. But be it remembered that these doctrines were reasoned into the Bible before they were ever found there. The word Trinity is not in the Bible. Neither is there any other word, or phrase, or sentence of equivalent import. Nor is the word, election, in the Calvinistic sense, found in the Bible. The election, recognized in the Bible, is not an unconditional choice, or acceptance. It is a thing to be made sure, by diligence in refraining from iniquity and learning righteousness. It is only by subtle reasoning that the doctrines, now denominated Orthodox, are inserted and forced into the Scriptures of the Old and New Testaments. And what has been reasoned in, may, certainly, as legitimately be reasoned out. The same kind of weapon employed in offensive war, may rightfully be used in a war of defence.

S. F.

For the Register

LETTERS TO A POLE ON RELIGION IN AMERICA, NO. XIII.

MY DEAR FRIEND:—If you read the Christian Register, in which my letters to you are printed, you perhaps saw in the number for November 15, that a correspondent asks me some questions. I am not sorry to have reason for returning upon the subject of the true organization of the Church. He asks me at the feet of which sect of the Baptists, enumerating several of them, (the Calvinistic, the six principles, or the seventh day,) I would have Congregationalists sit, to learn to be strong Churches?

The very question shows that my letters have not been deemed worthy a very attentive perusal. I said Congregationalists should sit at the feet of the Baptists *in ecclesiastical matters*. And why? Because the Baptists in all their various sects, as to theological speculation, or biblical criticism, unite in the ecclesiastical principle of mutual independency, and independency of the Church upon civil institutions; and this independency is also the essence of Congregationalism. Congregationalists are weak, in so far as they do dot trust to, or grow from the *principle* of Congregationalism. They have sacrificed it to sectarian purposes. They sacrifice it still. A Congregational minister is brought to the bar of an association of ministers, again and again, when he is responsible only to the Church which he joined, and that only so long as he voluntarily continues a member of it, and to the Church over which he is ordained. There is no objection to ministers associating for social and other purposes, perhaps; but these Associations are not the societies to which Christ gave the name of Church. The Churches of Christ are bodies of believers in the truth of which he is the life, and whenever two or three agree in their conceptions of him, there is he in the midst of them, more or less, according to the depth of their insight. They bind themselves to each other for a time; for as long as they can agree sufficiently in principles, to value each other's watchcare. If they have much truth, there is little danger of their separating, for there is no bond of union stronger than mutual perception of important and life-giving truth. There is no love so deep, as that which attends the imparting and receiving of impulses of good. That is the green spot in the desert of life,—the hour in which we were 'caught up into vision of principles,' in company with or through the suggestion of others. It seems to me absurd and futile to call a collection of persons a Church, whose whole unity depends on a building which gathers them once a week within its bounds, and who do not know or care for each other. A Church is built, as the apostle says, of *living stones*. Its purpose is to embody Christianity, to give it flesh and blood, whereby it may become visible, and express the truth, and call men to the truth. Its function is not merely or chiefly to be, but to do. The individuals who compose it, should know one another, and distribute to one another offices, and each one throw in his activity to accomplish the end. But how can men do any thing together, unless they be agreed; and how can they be agreed, unless they know each other; and how can they know each other, in any true sense of the word, unless they are united in the pursuit or possession of a truth, which is above all personality,—a good which is nothing less than God? But if a Church is this living whole, then it must be very limited in time and space; and to be strong it must be independent of other Churches, and centre itself upon the truth it embodies, trusting only to that for permanence and power. The method by which an individual becomes strong, is the method by which a Church becomes strong. This is not by adding to its magnitude but by concentrating upon its vital principle. The old Independents understood the matter. They, every man of them, felt themselves strong in the Lord against a world in arms. When two or three associated, every one felt himself stronger by the strength of every other; because he knew every other personally, and they had compared their thoughts, before they pledged themselves to help each other stand before a corrupt and frivolous world—to represent and preach Christ. It might be 'matter of history that there was no house of worship erected for sixty years' by such a Church; and yet it would be all the stronger spiritually. It is a matter of great doubt with many, whether these *houses* of worship, with all the advantages they undoubtedly have, are not a disadvantage to the life of Churches, by coldly keeping together, with their bricks and mortar, companies of persons who have no other cause of 'assembling themselves together' than that they have a pecuniary interest in said bricks and mortar.

When Roger Williams said in his old age, that there was no Church of Christ extant on earth for him; and even believed it would require a new age of miracles to produce one, he evidently had a conception of a Church far different from that of J. K. At one time in his life, he had so far agreed with a few brethren in his conception of Christ, (who may well exhaust the fervid activity of millions of souls, himself still unexhausted,) that he assembled with them, and they mutually baptized each other, and told each other what they knew of divine truth; and the first Church of Providence was formed. So much truth was seen at that time, and has been represented and preached ever since, that Church after Church has sprouted from that germ and cast its protecting branches over generation after generation. If it has received any aid from bricks and mortar, yet never depending on them it has never been shut in from the more spiritual influences that the living God sheds daily. But strong and living as it was and is, it would have been a prison-house to Roger Williams. He was one among ten thousand. For him there was no tarrying along with slower moulded souls. He learnt more truth, he passed away peacefully from that protecting shade according to its own provision, and he found no fellows thereafter. What can be more glorious and beautiful than just these facts? Here is an association which does not imprison its members. All those who are living into the same truth, act together. But one has farther vision. He departs to do justice to that and the former association instead of anathema maranatha, bids him 'God speed if thou art right; we remain to pray that thou mayst really be led by the spirit of God, and not become the victim of a wandering mind.' Is not this better than to call him up as a culprit, before an association of Churches, not an individual of whose members knows this brother, and who are most likely to misjudge him, and speak evil of him? Suppose he is in error. Then he, and those whom he gathers to follow him, will soon separate. Error cannot bind together like truth. Never yet did an error make a strong association, unless civil power in some degree aided and abetted it, or the errorists were put in the right, by being unfairly dealt with, and thus interested the strength of just indignation on their side.

The unity of the invisible Church, is to be found in the ecclesiastical liberty, which is given to each and all to branch off into visible Churches, which express each its own thought. This variety of thought is no less harmonious with the unity of the idea, than are the varieties of the forms of external nature with the unity of nature. If you will allow me repetition, which I think important, Roger Williams at one period of his life, found two or three, with whom he could name the name of Christ in sympathy. They united and expressed to the world in company the truths of Christ which they knew. Afterwards Roger Williams outgrew his company, and when he did so, he separated from the Church with whom he had walked for a season. It was probably done by mutual consent. The Church was not annihilated. It still stood for what it was worth. Roger Williams too, suffered no diminution of spiritual power. He was never stronger in the Lord, that when he made the very speech J. K. quotes. Witness the 'George Fox digged out of his burrows' *passim* He bore testimony to the principle of visible Churches, when he would bring back an age of miracles, in order to make one clear and high enough, in its vision of truth, for himself to find an home in it. But he was a Church within himself. At least he has proved the seed of thousands of Churches in our land.

J. K. disputes the fact that Roger Williams established the principle of the independancy of Church and State. I think it will not be disputed, however, by any one who is conversant in the history and lore of the age in which he lived, that he first stated in words this principle;* that there is every reason to believe that he first saw it; at all events that he first suffered for it; and to the day of his death, was, in one way or another, the symbol of it. Bancroft says, that if the vessel which brought Roger Williams, had sunk in the ocean, ages might have passed, and the true principle of toleration had not been developed! I do not go so far as this. I think it was, in Roger Willlam's mind, the effect of ten thousand influences, to which other minds were also subject; but Mr. Williams' mind was the good rich soil in which fell the seed the good sower was scattering in that age, and while it grew, more or less, in all soils, in him alone it yielded fruit an hundred fold. Let no one pluck from that venerable brow, the garland of honest fame, which was to himself alas! a crown of thorns!

J. K. seems to make mention, as if sarcastically, of the several sects of Baptists. But this external diversity is a proof of their being alive. Their very name of Baptists, shows, that in that alone which is important, they are in unity. For their forms of baptism, and all the views they associate with them, testify, that in Christ is their trust; that to all of them he is the way, the truth, and the life. As long as they continue in this truth, they cannot go out of the invisible Church. They are visible branches of the True Vine.

I am afraid I could not have made a defence quite so strong, if J. K. had attacked the Baptists on the opposite side, and had asked me whether all Baptists, or all Baptist Churches, always acted in the spirit of their organization, and made their superficial intolerance, the means of feeding the great principle of toleration in which they had their origin; without insult letting those go who do not belong to them. Yet there is no reason to believe the insinuation of J. K., that the Baptists, had they the power, would have persecuted, for they outnumber by millions every other sect in the land, and yet have never in any instance encroached on others.

E. P. P.

* See his controversy with Cotton Matther 'on the bloody tenet of persecution.'

'CURIOSITY IN UNNECSSARY MATTERS CENSURED AND CONDEMNED.'

'Some are so eager to know what is meant by the obscure parts of Scripture that they never put in practice the plainer precepts of it: which if they did, it would signify little or nothing whether they understood the obscure parts or no.'

'The truth of the matter is; we are beings designed for action, not for speculation. This life is the proper sphere of action; the next is that of knowledge. Here we see through a glass darkly, but there in a future state, face to face. Here we know in part, but there we shall know even as we are known. If you make it your business here to lay in a stock of knowledge, without putting it in practice; there remains after this life no further opportunity to acquire virtuous habits. But if you make it your main purpose of living to acquire and cultivate virtuous habits, your thirst of knowledge will be fully gratified hereafter. Be virtuous here, and you will be knowing hereafter: If you neglect virtue here, that great work must be undone for ever. Why then should any man be over-industrious to purchase, with much trouble and expence, that estate of knowledge, which, as soon as one weak, dropping life expires, will of course, except it is his own fault, fall to him without any trouble or expence at all!

The sum of what I would say is this, the only opportunity we have of being good is now; the main opportunity of being knowing is in a life to come. Yet if we may judge from the practice of the world, one would imagine that they were in a different way of thinking: for there were never more scholars, and perhaps never fewer good scholars. Hence so many men seem to value some branches of knowledge just as others do some kind of food; merely because they are rare and uncommon, not because they are substantial, nourishing and useful: Their difficulty and obscurity, not serviceableness to the world, stamp a value upon them.

* * * * *

Hence we may account for the strange conduct of some very thoughtful men. It has staggered a great many to find men of distinguished abilities, who have laid out their lives in the research of knowledge, either doubting of almost every thing, or professing a determined disbelief of those great and fundamental truths, which the rest of the world have held sacred and unquestionable. And they are still more staggered to observe, that they have the character of good, moral men; that is men free from the glaring vices of sensuality, incontinence and dishonesty. Now let it be considered that men, generally speaking, have seldom more than one strong predominant vice; that the main test of our goodness consists, not in relinquishing vices which we have no relish for, but in sacrificing that predominant vice to the love of virtue. Men that have sequestered themselves from the world to meditate in solitude and retirement have no strong bias to intemperance, sensuality, or dishonesty: Vices that are inconsistent with a life devoted to study. The sin that easily besets them is a splenetic pride, discontent, a spirit of opposition, a desire to be distinguished by new discoveries, a fondness for their own singular notion, in which they imagine they have a property exclusive of the rest of the world. And it is as difficult for them to get the better of this desire of distinction, as it is for others to conquor their love of riches, pleasure, or honor. What an inordinate love of pleasure, money, or power are to several in active life, inducing them to take up with a set of such opinions as may countenance these viscious practices; that pride, spleen, and a desire to distinction are to several speculative men, prompting them to advace such doctrines as few or none have maintained before them; and which, it were to wished, few or none would maintin after them. And it is a matter of fact, that the greatest absurdities have in all ages been advanced by men of the greatest parts, who had an overweening conceit of themselves. It seems to be something providential, that those who trusted too much to the strength of their reason, should always be proofs of the weakness of it. In a word whatever uncommon abilities they may have, yet, like Sampson, when God, from whom all our sufficiency cometh, leaveth them to themselves, their strength departs from them, and they become weak like other men.' [Seed's Sermons.

A DREADFUL ORDINATION CHARGE.

In 1773, occurred the following circumstances in one of the parishes in Scotland, under the system of 'patronage,' by which a minister was intruded upon a people in spite of their remonstrances and prayers.

Mr. Thompson, a minister of Gargunnock, was presented to the parish of St. Ninians, but the whole parish was opposed to his settlement, some Episcopalians who cared nothing about the matter, and a few non-resident heretors, being all that could be prevailed upon to concur in his call. The Presbytery remonstrated with the patron, the presentee and the General Assembly, but all in vain. Seven years of useless and evasive litigation in church courts passed over, and, at length in 1773, the Assembly issued a peremptory order to the Presbytery to proceed to the ordination, and every member to be present. The Presbytery met at St. Ninians; an immense crowd had assembled; and Mr. Findlay, of Dollar, began the religious duties which preceded ordination and induction. He then paused, and called upon Mr. Thompson, who stood up to listen to the Moderator's address. Instead of proceeding to put the usual questions, he made one of the most solemn and pointed appeals to the unhappy intruder that ever was addressed to a human being. 'We are met here this day to admit you minister of St. Ninians. I hear there has been a formidable opposition made against you by six hundred heads of families, sixty heretors, and all the elders of the parish except one. The opposition has continued for seven years by your own obstinacy; and if you should be admitted, you can have no pastoral relation to the souls of this parish; you will never be regarded as the shepherd to go before the sheep; they know you not, and they will never follow you. You will draw misery and contempt upon yourself—you will be despised—you will be hated—you will be insulted and maltreated. One of the most eloquent and learned ministers of this Church told me lately that he would go twenty miles to see you deposed, and I do assure you that I and twenty thousand more friends to our Church would do the same. What happiness can you propose to yourself in this mad, this desperate attempt of yours, without the concurrence of the people, and without the least prospect of usefulness in this parish? Your admission into it can only be regarded as a sinecure, and you yourself as *stipend-lifter* of St. Ninians, for you can have no further relation to this parish. Now, sir, I conjure you, for the sake of the great number of souls in St. Ninians, who are like sheep going astray without shepherd to lead them, and who will never hear you, will never submit to you, *give it up:* I conjure you, by that peace of mind which you would wish in a dying hour, and that awful and impartial account which in a little time you must give to God, of your own soul, and of the souls of this parish, at the tribunal of the Lord Jesus Christ, GIVE IT UP!' 'There was silence, breathless, profound, awe-struck silence for a space. At length the heartless man made answer. 'I forgive you, sir, for what you have now said—may God forgive you; proceed to obey your superiors.' Again there was silence; then in a low melancholy tone of voice, Mr. Findley, omitting the usual forms, slowly said: 'I, as Moderator of the Presbytery of Stirling, admit you, Mr. David Thomson, to be minister of the parish of St. Ninians, in the true sense and spirit of the late sentence of the General Assembly, and you are hereby admitted accordingly.'

FATHER MATTHEW ON RELIGIOUS INTOLERANCE.

Amidst the floods of light, and truth, and grace, so abundantly poured out upon us in this eventful era, such an unchristian spirit cannot much longer possess the heart. Religion, the sacred name of religion, cannot longer continue a wall of separation between man and his brother. An universal toleration must soon take place; not a toleration founded on indifference to all religion, but a toleration founded on the charity of the gospel, which leads us to believe that the followers of an erroneous worship may be pleasing to the Deity, from the purity of their hearts, and the invincibility of their convictions. *Extract of a Letter from Father Matthew to 'P. P. C.'*—(Published by premission.)

CHRISTIANITY IN CHINA.

The Friend of Religion publishes the text of the following petition of Ki-Yeng, the Chinese Minister, addrassed to the Emperor Tao-Kouang, in favor of the Christian religion. The petition was made at the solicitation of the French mission in China.

'Ki-Yeng, grand Imperial Commissioner, and viceroy of the two Kouangs, (the two provinces of Kouang-Tong, and Kouang-Si,) respectfully presents this memorial.'

'After a profound examination, I have acknowledged that the Religion, of the Master of Heaven) is the one professed and venerated by all the nations of the West, its principal object is to exhort (men) to good, and to repress evil.

'Formerly this religion penetrated into the dynasty of the Mings in the Kingdom of the Centre, (China,) and at that period it was not prohibited. Afterwards, as there were found among the Chinese, men who followed this religion and abused it to commit evil, that they went so far as to seduce wives and daughters, and put out the eyes of the sick, the magistrates sought out and punished the guilty. Their condemnations are recorded in the judicial acts.

'Under the reign of Kia-Khing they began to establish a special article (of the penal code) for the punishment of crimes. It was in fact to prevent the Chinese Christians from doing wrong, but not to prohibit the religion which is professed and venerated by the [illegible] of the West.

'At this day, as the French ambassador, Lagrene, demands that Chinese Christians who conduct well shall be exempted from punishment this appears to me just and reasonable.

'I venture, in consequence, to supplicate your majesty to deign to exempt for the future from so many punishments the Chinese as well as strangers who profess the Christian religion, and who at the same time are guilty of no crimes or disorders.

'If any are found who dare to seduce wives and daughters, and put out the eyes of the sick or commit any other crime, they shall be punished according to the ancient laws.

'As to the French and other strangers who profess the Christian religion, they are permitted to build churches and chapels only in the territory of the five ports open to commerce; they may not take the liberty to enter into the interior (of the empire) to preach their religion. If any one despising this prohibition, passes over the established limits, and makes rash excursions, the local authorities immediately thereupon, shall deliver him up to the consul of his nation, that he may restrain him in his duty and punish him. He may not (as before) be punished precipitately or put to death.

'In this way your majesty may display your benevolence, and your affection for virtuous men, the tares will not be confounded (with the good grain,) and your sentiments and the justice of the laws will shine brightly as the day.

'Supplicating your Majesty to exempt from all punishment, Christians who maintain an honest and virtuous conduct, I dare to present, humbly, this request, that your august goodness may deign to approve my petition and order it to be granted.'

A Respectful request.

APPROBATION.

'The 19th day of the 11th moon of the 24th year of Tao-Kauang, I received these words (of answer) written in vermillion.

'I AGREE TO THE REQUEST: RESPECT THIS.'

HISTORY OF THE TRINITY.

On Monday, the morrow of St. Michael, Mistress Bouchier, her sister Emma, Master Brandon, and Sir Francis Farel, conversed together on religious subjects in Mistress Bouchier's library.

In answer to a question from Sir Francis, Mistress Jane replied, 'The Christian ministers of the first four centuries, and especially the fathers, were nearly all of them Platonists in philosophy, like all the educated people of those times, both heathen and believers, from Egypt to Rome, and Rome to Britain: and they found Athenian Plato's trinity in the Bible, just as now the Papists fondly fancy there traces of purgatorial belief, image-worship, Papal authority, and more of supererogation.

'St. Augustine once held the doctrine, that God was One Person, a faith, at that time, the general belief; and, in his mind, it was by Platoni ephilosophy that this doctrine of the Scriptures was modified. Augustine says this in a thanksgiving to God, "Thou didst put into my hands, by means of a certain pompous philosopher, some of Plato's books, translated out of Greek into Latin; and therein I read, not indeed in so many words, but by many and various arguments I was convinced;" and then the saint proceeds with Plato's notion of the divine nature—a modified Trinity: for even St. Augustine was not orthodox.'

'It is a common error, that of Austin's,' said Master Francis, 'to read the Bible with a heathen lamp, instead of exalting the Scriptures to be themselves the world's light.'

'St. Augustine lived in the latter part of the fourth century; his testimony is therefore particularly curious, as showing that even after Athanasius was dead, the Trinitarians relied on Plato, for their doctrine, more than on the Bible. Other earlier writers make many similar confesions.'

'Sister,' Mistress Emma asked, 'Did not St. Athanasius die before the completion of the Trinity?'

'Assuredly. Athanasius was no Trinitarian: he was scarcely even a dualist; for he held that the Father was God in a higher manner than the Son. Athanasius himself may be accounted an Arian, for, notwithstanding his outrageous persecution of Arius, there was less difference between him and his opponent, than there was a hundred years afterwards between him and his followers. The creed called by his name is a forgery. Highly orthodox as he was for the fourth century; yet if he were bishop of Alexandria now, his opinion on the Trinity would bar his translation to the see of Canterbury.—But the multitude were less Trinitarian than himself, for he complains bitterly, and on the subject of the godhead, that the mass of the believers were infested with blasphemies.'

'Oh!' cried Sir Francis. 'As it was in the beginning, and is now; how prone priests are to calumny! But the laity are learning now, that what is ecclesiastically blasphemous, is often religiously true. All accusations must be accepted—with an allowance for the breath that is in them; and a parson's is seldom the softest. A serious charge of blasphemy against the Church made by Athanasius, may be interpreted to his own prejudice as an innovator.'

'From these and other remarks of his,' said Mistress Jane, 'it is manifest that the vast majority of Christians about the year 360, differed very widely in opinion from Athanasius, although even he would not now be reckoned sufficiently orthodox. About the year 250, Origen doth write, "that although there were some, who participated in his opinion, as to the Logos being God and Christ; yet, that the majority knew nothing but Christ, and him crucified.—Such is the multitude of those who are reputed believers." Tertullian, about the year 200, doth write, that then "the majority of the believers shuddered at the Trinity." And Justin Martyr, at an earlier period, hath this passage in his dialogue with Trypho a Jew. The Jew, of course, was acquainted with the general belief of Christians concerning the person of Christ; but still Justin makes him say, "that it is a thing beyond all belief, and quite foolish, that the same Christ was a God before the world was made, and afterwards submitted to be born and to be made man: that it is a most unheard of thing, and quite impossible to be proved." Justin answers, "that he is not surprised that the Jew doth think it incredible; but that it would not follow that Jesus was not the Christ of God, even if I should not be able to demonstrate that he did pre-exist as the Son of the Creator of the Universe, and as God, and afterwards was born of a virgin:" if he should fail proving this, Justin says, "it is but just to say, that I am mistaken in this thing, and not to deny that Jesus is the Christ." He then confesses that the greater part of his fellow-Christians were of a different opinion from himself.'

'And thus,' Sir Francis said, 'have you conducted us up to the time when the Trinity existed only in a modest germ of speculation in Justin Martyr's mind.'

'At least,' said Mistress Jane, 'it evinces the judgement of Justin and his contemporaries, the question of the pre-existence affected not the Messiah-ship of Christ. Plainly speculations on Christ's antemundane life was minor and unessential points of belief in the primitive Church.'

Then Master Brandon said, "Cousin, I thank you. They are the chief ecclesiastical writers, are they not, those which we have now been examining?"

'Yes, in the history of the Christian church, [illegible] authorities. The Papists aver, and truly, that there are no traces of the Trinity in the whole Bible, for they hold that its a doctrine of tradition. Athanasius and other fathers assert that the apostles concealed the doctrine of the Trinity for prudential reasons, and that St. John in his old age was the only apostle who preached it. The councils of bishops, which were held from time to time to debate upon the Trinity, and to settle the limits of the doctrine, were evident proofs of its recency. There were other episcopal councils held on matters, the uncertainty and debating of which are palpable proofs of a general change of doctrine in the Christian church. Councils were held to determine, whether if Chist were two natures in one person, he had more than one will; whether or not the Godhead descended into hell with the human soul; whether Mary was entitled to be called the Mother of God; whether, besides the second person of the Trinity, Christ must not have had a body also, a soul, and a spirit; and whether or not one of the Trinity was crucified. Then there were endless controversies, as wide or wider in extent than the Roman empire, crowded councils of bishops from every country in Christendom, furious persecutions, in which hundreds and thousands of persons perished, interminable intrigues among the clergy, disgraceful alliances with prefects and emperors, and all as to what should be the understood meaning of such words as person, substance, essence, hypostasis, generation, nature, proceeding, homoousion, and homoiousion. The trinitarian innovators not only killed the persons, and calumniated the memories, of the defenders of the primitive truth, but they made it criminal to possess their writings; hence, multitudinous as they were, and pious also, and learned and ingenious, as confessedly they were, yet not a copy of one Arian production has been preserved. Then a historian of the time writes, that at one of the most important councils held to enact Trinitarian doctrines, out of the many hundred bishops present thereat, not more than about twenty were acquainted with the Hebrew language, and, consequently were not judges of the idiom even of the New Testament. During the rise of Trinitarianism in the church, excommunications were commoner than honesty. Among Quintianus' anathemas, I recollected this one, "If any say God-man, and not God and man, let him be damned."'

'A self-damnatory condemation,' Sir Francis said, 'Oh, how I do wish that Herr Camparus had survived!'

'It was in Wittemberg, was it not, that John Campanus so boldly discarded the Trinity?'

'Yes, in the same town, and the same year nearly, in which Martin Luther abolished Popery. Had he lived, he would have carried on the Reformation more thoroughly than Dr. Luther. The banishment in which he died was Luther's procuring. But after the death of Campanus, Luther said himself, "The word Trinity sounds oddly, and is a human invention; it were better to call Almighty God God than Trinity." Had Herr Campanus lived, perhaps Dr. Luther would have permitted his return to Wittemberg, but Dr. Luther was always sedulous to stifle controversy in the Reformed Church, being anxious to prevent Protestantism from appearing a dangerous license. Philip Melanchthon is also understood to deprecate very strongly the discussion of the Trinity.'

Mistress Jane answered, 'Such a scholar's fears on such a subject are strong presumptions against its truth. I have been advised from Geneva, that Dr. John Calvin hath said that he likes not the prayer, "Oh, holy, blessed, and glorious Trinity!" as savoring of barbarity; also that he doth acknowledge that the word Trinity is barbarous, insipid, profane, a human invention, grounded on no testimony of God's word—the Popish God, unknown to the prophets and apostles.'

'And,' said Sir Francis, 'Dr. Erasmus, no long while before his death, wrote to my old friend Pirkheimer that he could himself be of the Arian persuasion, if the Church approved it.'

'I have most of Erasmus's works here,' Mistress Jane replied, and she reached a vol-

ume from the shelf, and said, "In the note of Ephesians, chap. v. ver. 5, Erasmus saith, that the word of God, used absolutely, doth denote the Father always; and concerning Philippians, chap ii. ver. 6, he observes, that it proves nothing against the Arians, although relied upon by the fathers as the chief opposing text. And in commenting upon St. Jerome, Dr. Erasmus doth emphatically deny that the Arians are heretics.'

Sir Francis answered, 'For more than a thousand years the church has had no believer so competent as Erasmus to pronounce on church doctrine and history; if indeed there ever has been such another as he, since the days of the apostles. Theology is a matter in which, to my mind, Dr. Erasmus's opinion doth infinitely out-weigh Papal infallibility, and all other church authority. But, indeed, the history of the Trinity is the confutation of the doctrine. Last week I conversed concerning the Trinity with a city merchant, and it was marvellous how he was horrified by my avowal, that God was One Person and undivided, the Father. There was something divine in the word Trinity, he said, before which he involuntarily trembled. He was strangely troubled, on my reminding him that the word was unscriptural, and as much a human invention, as the word purgatory or penance. I reminded him, also, that he had not only trembled at the doctrine, but formerly at the image of the Trinity, in the church of St. Olave's; in the same manner as before the statues of the saints, which had yet been abolished, together with the saints themselves. He relied, he said, on the three first general councils for his faith. I would that I had known their history; nevertheless, I did ask him whether himself he knew the worth of those councils, or whether he was relying on Dr. Cranmer's opinion concerning them, which latter, I said, was identical with selecting Dr. Cranmer for his private pope.'

Mistress Jane replied, 'The detection of doctrinal error is mainly useful, as emancipating the mind from thraldom. Did the Apostles' Creed contain the same damnatory clause, as the Athanasian; the one might be truer than the other, but it would not be exempt from a hurtful influence. Truth is itself prejudice, when held in a slavish spirit. It would be no spiritual gain to transfer implicit belief from St. Athanasius to Arius, his opponent. When a golden idol has been broken in our sight, by the help of great courage and strength, the inference should be the abolition of idolatry, and not that some rival statue is preferable, made of silver, or perhaps only painted wood.'

'It is strange inconsistency,' said Master Brandon, 'in the King's Council, and in the Bishops, to repudiate Papal authority in doctrines, and yet themselves to assume it. The Roman Church maintain that God doth inspire with infallibility all General Councils and Papal bulls; so that the Papists are consistent in extorting obedience. But our churchmen deny the existence of such authority, and yet themselves presume upon it.'

CHRISTIAN REGISTER.

BOSTON, DECEMBER 6, 1845.

RATIONAL CHRISTIANITY THE SALVATION OF THE WORLD.

In our religious summary the reader will find a melancholy and disheartening view of the moral condition of England. It is but one among many evidences history and observation afford of the want of efficacy of Christianity, as the power of God unto salvation, when presented in the form which arrogates to itself the name of Orthodoxy. When we consider the auspicious influences which in every other respect have operated upon the people of that favored realm, and the natural energy of their character—when we reflect upon the degree of [illegible] which has long been enjoyed there, [illegible] ed to develope the faculties of individuals and to quicken the action of society—the commercial privileges which have made the whole world contribute to spread wealth and comfort among all classes—the rich and noble inheritance of intellectual treasures they have received from the writers and scholars of former generations, and the stimulating and invigorating streams which have long been flowing from their popular literature—and turn to the unparalleled advantages which have for centuries been provided to bring the power of religion to bear upon the minds and hearts of the nation—the revenues that have been appropriated to the Church—the grand structures that have been erected for its worship—the Universities that have been munificently endowed for the maintenance of Christian learning,—the talent, erudition, and genius that have adorned the establishment, and the powerful patronage which in every possible form has been rendered it by the State, and then read such an account as is here given of the failure of this whole machinery to reform and refine and sanctify the character of the people and the structure of society, how can the phenomena be explained, consistently with the efficacy which is claimed for the Gospel as the instrument of human regeneration, except by admitting that it has been inadequately, unfairly, and untruly represented and preached!

When we extend our view to the nations of the continent included under the name of Christian, where for eighteen centuries the wealth and power of great States have been concentrated to the support of an organization called the Church, with the concurring influence of all that eloquence, poetry, and the arts in their highest perfection can be made to exert, and then see how almost utterly the morals, the manners, the hearts and lives of the people have failed to be brought under the sway of the pure and gentle and holy spirit of Christianity, it becomes too palpable and glaring to be disputed that the religion has been presented in a perverted and false aspect.

Without entering into a detailed description of the tone of sentiment and manners prevalent in our own country; must it not be admitted that the religious refinement and growth of our people, considered as a nation, is lamentably beneath the level which they might reasonably have been expected to have reached if the legitimate and proper influence of the religion of the Savior had been brought to bear upon them!

The experiment must be allowed, thus far and upon the whole, to be unsatisfactory. But the blame is not to be ascribed to the religion itself but to the manner in which it has been presented, and the aspect, which through erroneous and false interpretations of its doctrines and spirit, it has been made to wear.

The conclusion is, that the Gospel has not had a fair opportunity to show its real efficacy.

During the first centuries of its history it accomplished all that had been promised, or could have been hoped. It rapidly diffused its healing and radiant influence among the nations. Soon however it began to lose its heavenly lustre—its glory became dim—its progress was arrested, and its refining and regenerating energy paralyzed. A cloud of errors, exhaled from the follies, the ignorance and the passions of man, obscured the face of the Sun of Righteousness, and the moral world has since been shrouded in a dark and long eclipse.

For more than a thousand years the Christian religion has made no progress except by colonization, while it has disappeared from nearly half the territory it embraced in the third century; and where it still remains, it manifestly and confessedly produces no result adequate to the character it claims as the regenerator of mankind, and as designed to usher in a universal kingdom of peace, righteousness, and love.

Every reflecting, benevolent and just mind must be solicitous to ascertain the cause of this failure. It is not, we repeat, to be found in the religion itself; that is THE POWER OF GOD UNTO SALVATION. If presented in its real character, in its essential truth and original beauty, it irresistibly compels the admiration and reverence, and attracts the obedience, of mankind. But it has not been truly presented. It has been perverted to awaken fear, although its whole purpose, aim, and proper influence is to light up the heart with hope, and warm and melt it into love. It was originally addressed and adapted to the reason and understanding of mankind, but was early so misrepresented and distorted as to come into direct conflict with every rational principle of our nature.

Until the faith of Christendom is restored to the character which belongs to it, as originally proceeding from the great head of the Church, as it is revealed in the New Testament, and as we have sought and found it there, never can its legitimate moral triumphs be consummated in the lives of Christians, never can its true glory be displayed in the reign of peace and righteousness in society, and never can the power of infidelity be overthrown and the Gospel be made to spread through and redeem an unbelieving world.

When Christianity is made to wear its original aspect it will conciliate and win to its support, the reason, the common sense, the good natural affections, and the higher and better tendencies of the human heart; when thus drawn by the force of their rational faculties and the best impulses of their natures, the souls of all mankind shall partake of its salvation.

Such are the consequences that are to flow from the prevalence of rational and liberal Christianity. Such is the momentous value of the principles we cherish. Such the responsibility which binds us all to be faithful and constant in our efforts to spread those principles. Every man who puts forth an influence to remove the errors of past ages, and to restore the faith of Christians to that simplicity, reasonableness, and loveliness, in which it was originally arrayed, and which made it indeed the power of God, is a true missionary; and until this end is secured within the limits of Christendom itself, all other missions must necessarily fail.

For the Register.

UNITARIANISM IN NEW YORK.

'Inasmuch as ye did it not to one of the least of these, ye did it not to me.'—JESUS CHRIST.

To the Editor of The Tribune:

SIR—The remarks of 'O.' on Unitarianism in New York, in The Tribune of Saturday, I think well worthy the attention of that body of professing Christians to whom his observations apply. To prove their justness, allow me, sir, to state my own case. I am an Englishman—[illegible] brought up in Unitarian sentiments, and have adhered to them through evil and good report. In England, as your readers are aware, Religion is not free, for, although all religions are tolerated, yet the term toleration being, as Lord Holland once said, 'a narrow, worthless word,' the followers of a tolerated religion are by no means so free from persecution, as many persons in this country imagine. In the small towns and rural districts of England, the dissenter is always, more or less, subject to an indirect persecution—and in the way of business seldom has so good a chance as members of the church by 'law established,' and specially protected by the 'Defender of the Faith.' But of all the various sects of dissenters, the Unitarian is the most exposed to obloquy and reproach, and is the worst circumstanced with respect to obtaining a livelihood, being looked upon with contempt, not only by the members of the Established Church, but also by his fellow-dissenters.

On leaving England I congratulated myself that I was going to a country where religion is not tolerated, but altogether free. This little word *free* stands somewhat in need of definition. It has been frequently remarked in the mother-country that the law there is free to all. In reply to which a writer once said, 'So is the London Tavern, to all who have the money to pay for its accommodations.' On my arrival in New York I wended my way to an Unitarian church; found the accommodations splendid; inquired the terms upon which I could there 'worship the God of my fathers'; and, upon receiving an answer to my inquiry, the London Tavern, like a hideous spectre, rose instantly to my view. I at once felt assured that I could not worship there, for, tell it not in Gath, whisper it not in Gotham, although furnished with ample testimonials as to character, I was *poor!* But 'The pew-opener is instructed to accommodate strangers with seats.' Granted; but I intended to be a regular worshiper; and should therefore have soon been regarded by pew opener as a *pauper attendant*, and should not have been a free, but a *tolerated* worshipper. I have done as every poor Unitarian possessing an independent mind will do, I have turned my back on the Unitarian churches, but not on the religious sentiments in which I was reared, and now worship the Father of the great Human Brotherhood in one of the free orthodox churches.

The externals of Unitarian Christianity in this City are indeed gorgeous; but 'God looketh at the heart,' and that great and good Being will not be unmindful of his indigent sons and daughters of the Unitarian faith, excluded though they be from earthly temples, because unable to apply the golden sesame.

PHILO-CONSISTENCY.

MR. EDITOR,—I cut the above article from the 'New York Tribune' of to-day and I hope it may meet the eye of every Unitarian in New York and Brooklyn. The fact is, the New York Unitarians have made a mistake in building two such expensive churches, because the annual tax to each pew owned or hired, must be in proportion to the cost. Therefore a *poor* man,—nay *not* a poor man, but one of even *moderate means* cannot *afford* to attend these churches. Ought this state of things to exist? Can we ever expect our numbers *openly* to increase under such pecuniary circumstances? We may take this to ourselves in Brooklyn, also, *to a certain extent*, although I do not *know* that any one was ever deterred from joining us there on the score of expense; but in New York city, this is particularly injurious to an increase of our denomination. The two churches in that city cost, in round numbers, nearly *two hundred thousand dollars*—call it, one hundred and eighty five thousand dollars at a low estimate;—and the expenses of sustaining 'the stated preaching of the gospel' in these churches must necessarily be extremely high,—perhaps not more so, than in many of the other churches of other denominations in that city. But I trust it will not be denied—it cannot be if we believe the writer of the communication in the Tribune—that a poor man cannot bear the pecuniary bondage of attendance upon these churches. The cost of our church in Brooklyn was, I believe, something like thirty-three thousand dollars, and is quite as beautiful, though not as large, as the New York churches. The annual tax here is quite high enough, but the income is *something more than the expenses* which I suppose is applied towards the liquidation of the church debt. This will I trust, ere long, be entirely paid, but I hesitate not to say, that I believe we are as 'well off' in this respect (and I trust in other matters) as *any of the other forty* churches in the city. But my object at present, is, to ask for the communication from the Tribune, the attentive perusal of every Unitarian in New York and Brooklyn.

I would not find fault with what has been done, but I trust we shall count the cost well in any future attempts in establishing new churches. It seems plain to me that the New York Unitarians *have not done, and are not doing, as a body* (for there are individuals in these societies,—noble exceptions to the mass,—who have given their time, talents and money, freely and without stint, to the cause in various ways,) I repeat, as a *body*, they are not doing their duty for the increase and dissemination of the simple truth as it is in Jesus.

It is *not* enough that they have built two splendid churches in the course of *twenty years*, 'however large and respectable their societies may be.' I have endeavored on two former occasions, as imperfectly as I was able, through the columns of your paper (which you were kind enough to open to me) to arouse the interest of the New Yorkers to the absolute importance—nay, *demand*, for some free churches in their city; and particularly in the *eastern* part of the city. Your correspondent O. H., (I think) followed in an earnest approval of the suggestion. I first suggested that Rev. Mr. Harrington's (formerly of Chicago) services should be obtained, and afterwards, when I found that he was engaged in Boston, I mentioned Mr. Pierpont's name, he having at that time just resigned his charge of Hollis Street Church. I am heartily glad, sir, to know that attempts are about to be made to start at least one if not more new societies there. The Rev. Mr. Wellington has come among us and proposes to make the attempt to establish another society on a cheap plan. Last Sunday afternoon, agreeably to previous notice, a large (for the occasion) and very respectable meeting was held in New York, to consider the best means and adopt some plan to carry Mr. Wellington's object into execution. The writer regrets that other engagements prevented his attending this meeting, but is pleased to learn that there was much interest manifested in the object, and that it was the *unanimous opinion* of those present, that measures should be forthwith taken for the purpose. A committee of two from each of the three societies of New York and Brooklyn was appointed to take the preliminary steps toward laying the matter in a proper light before their respective societies. As I before stated, there should be twelve societies, instead of two, in New York, and I am rejoiced to learn that in the opinion of some of the speakers at that meeting, *twelve such societies would be successfully sustained.* I hope the proceedings of that meeting will be published. There were quite a number of speakers, among others, Rev. Messrs. Bellows and Farley, Horace Greely, Esq., Editor of the Tribune and several others. One gentleman said, if a society could be started in his part of the city, (the eastern,) he would guarantee to raise a considerable sum towards its support—at least one thousand dollars—and that he *knew* of many individuals among the Orthodox societies who would gladly unite in such an enterprise. Now, with all these favorable opinions, coupled with the estimate, long since made, that there were *one hundred and eighty thousand persons, who never enter a church* from week to week,—with the fact that Mr. Wellington is now ready 'to spend and be spent' in the cause, and that there are those willing to contribute to and cooperate in the undertaking, as that meeting *abundantly proved;* with all these favorable opinions and facts, shall we let it be said of us, that there is not *spirit* enough in the New York Unitarians, to make the attempt to establish more societies.

The expense of *starting* two more societies in the way proposed,—i. e., *on a cheap plan,*—would be *a very small item* compared with the cost of the two churches now established. Remember that they only require to be *started* properly, because they would, ere long, not only sustain themselves, but be in a situation to help others. Let the Unitarians in New York and Brooklyn unite in the enterprise. Let us as we value the precious truths of the gospel;—as we value a clear conscience before God and man; let us *do* this thing without further delay. Unitarianism looks more to the *life*, than the *professions* of Christianity, therefore the responsibility is greater upon us than other protestant sects to promulgate our principles. *Let every man feel it to be his individual duty to devote a share of his time, talents or means, as the case may be, to the accomplishment of this object.*—'To him that knoweth to do good, and doeth it not, to *him* it is sin.'

I would *seriously* ask, are the Unitarians *satisfied* with what has been done? There are two large and very respectable societies there, whose influence for good, is *great*, even now, but do they not mean to extend that influence among the poor and needy? Did not Christ choose for his immediate followers the poor and the despised, the fisherman and the tax-gatherer? Christianity is placed within the reach of *all*; from *none* is it withheld, provided they take the proper means 'to work out their own salvation.' Public worship is considered to be a *means to this end*; shall we, who are better off in 'this world's goods' than others, withhold the privileges that we enjoy from them. I know we have the requisites and the means are abundant. In God's name, let it be no longer said of us 'you have no free churches for those who cannot pay for the privilege of church going—no minister-at-large.' It was proposed at the meeting referred to, to start at once several cheap churches, if not *absolutely* free, as nearly so as possible; to sustain them by individual contributions of *two dollars and a half per annum*, similar to those in Boston, thus placing the opportunity within the reach of almost any one. The New York societies have, I have understood, no tract societies auxiliary to the American Unitarian Association. They are behind, *in this respect*, almost *all other* Unitarian societies. Let such societies be organized at once; let 'Mrs. Dana's letters on the Trinity' be freely circulated; one of the most effective and convincing of all Unitarian works on this subject. Let us be up and doing. *Action* is wanted—the demand for more is *imperative.* Let not this movement, just commenced, flag for want of interest. There are some stout hearts and strong hands directly interested in the object, but they are neither so stout nor strong, that they need not sympathy and help. Let Messrs. Pierpont and Wellington *both*, be engaged at once, and let the coming New Year witness their commencement on this work. I rejoice to believe, sir, that liberal views are everywhere gaining ground, except (shall I say in *New York* city!)—No sir, I will *not* except that city; liberal views *are* gaining ground there, and therefore, let us bid them and give them 'God speed.' Let the friends of truth, of virtue, and of religion come forward and lend a helping hand to this great and good work!

B. F. S.

Brooklyn, N. Y., Nov. 25th., 1845.

NEW PUBLICATIONS.

I. Anniversary Address delivered before the American Institute of the city of New York, at the Broadway Tabernacle, October 17, 1845, during the Eighteenth Annual Fair. By T. D. Elliot, of New Bedford, Mass. New York.

This address will be read with peculiar interest by all those who appreciate the importance in a national and philanthropic point of view of the mechanical arts and the products of labor. The eloquent speaker introduced his discourse in the following manner:—

'*Mr. President, and Gentlemen of the Institute:* There is in the history of the past, this suggestive custom recorded:—In one of the cities of Peleponnesus at certain times all the inhabitants assembled. They divided themselves into three large companies, of the aged, the mature, and the young. Each had its speaker. When they had gone in procession through the streets of the city, and before yet the games began, a scenic exhibition was prepared, in which each company took part.

And first came forward the old men, whose years were well nigh numbered. They had fought their fight. The toils of life and all its honors, were things of memory. The high endeavour the reach for fame, the senate, the battle-field! as they looked back, it was the past that told of them.

Sadly, for it was past; but proudly for it had been; their voice was heard—

'We have been in days of old,
Wise and generous, brave and bold!'

Then their sons, the active men, whose manly arms and matured minds sustained the state, came forth, and as they cast their eyes around them, in the consciousness of present strength, they said

'That which in days of yore ye were,
We at the present moment are!'

And having spoken, they gave place, and the children presented themselves upon the stage, their young hearts untouched by disappointment, their faces full of hope and bright with joy; and with clear voice, their vows were offered,

'Hereafter at our country's call,
We promise to surpass you all!'

There was much meaning in this brief play. The past, the present, and the future, were thus brought together. The achievements of the fathers, the living power of the sons, the promise of the children. What the state had to remember, what to depend upon, what to expect! It was the voice of years gone, addressing the present; inciting to the growth of wisdom and to surpassing deeds of valour, which coming years should witness, and with which they should be crowned. There was, it is true, one purpose shadowed forth in which we may not sympathize: for all that is of war, is uncongenial here.

The following is the conclusion:

But here, thank God, we are not cursed by institutions which stamp the freeman as a slave because he tills the ground. From his humble cottage, the farmer's boy may walk by quick step into the high places of honorable trust, nor is there any home so lowly that may not send forth its son to judge or rule the land.—With us the labourer is also the freeholder; and that one fact removes us by a gulf world-wide from the proudest nations of the earth.—To own the soil he cultivates is the rare privilege which our labourer enjoys. The home he lives in is his own. From the hearth-stone around which the parent and child gather, and from which the prayer and the hymn ascend, no man shall separate him. The trees which he plants, ripen for him their fruits. The flocks that he feeds, yield to him their fleeces. The grass grows for his use, and the brook that murmurs by his door no power in the land may turn from its shallow bed.

* * * * *

In this Institute, whose eighteenth anniversary has now been held, and of whose great and growing usefulness the industry of the country bears witness, we see a pledge that the claims of the American labourer will not be overlooked.—Not from the Empire State, but from the Union, the labourer comes up to this high festival.—The ingenious mechanic, who without your aid might live unknown, brings here his offering, and receives from you the hand of fellowship.—The manufacturer contributes his beautiful creations—the works and wonder of machinery and skill. The harvest moon is in the full, and by its soft light the farmer bears his fruits. All essay by apt invention to multiply the comforts or the luxuries of life, exhibit here their models, and explain their curious mechanism; and to all alike, sympathy, encouragement, reward, are here extended. Nor may we be unmindful of that gentle, loving encouragement which woman grants. Better than all legislative protection, in that which the true woman gives to the industry of her land. Let her, too, be mindful of them that labour, of their real humanity, of their claims to sympathy, and with her persuasive voice assert their rights. With such aids the work is well begun. Agricultural schools, the Mechanics' Institute, the lecture-room, the lyceum, the library, these are our machinery; and from the material of native mind a fabric shall be wrought richer than cloth of gold. For

'What constitutes a state!
Not high raised battlement and laboured mound,
Thick walls or moated gate;
Not cities proud, with spires and turrets crowned,
Not bays and broad armed ports,
Where, laughing at the storm, rich navies ride;
But men—high-minded men!
With powers as far above dull brutes endued,
In forest, brake or den,
As bearts excel cold rocks and brambles rude;
Men, who their duties know,
And know their rights!'

II. Second Annual Report of the American and Foreign Sabbath Union, presented May, 1845.

This document contains much valuable and interesting matter, and its circulation cannot fail to promote the very important object at which it aims. The attention of wise and good men, of all denominations, is strongly fixed upon the necessity of promoting the due observance of the Lord's day. On this ground Chrjstians of every name meet, and the influence that proceeds from them shows most remarkably what mighty strength there is in union. We trust that moral means alone will be resorted to, and that evil counsels may never prevail to induce the friends of the cause to commit it to the mercies of the populace by seeking aid from law, and alliance with government. We extract the following interesting passage.

'It was the remark of one of the ablest and purest of those foreigners who came to our aid in days of revolutionary peril, and who made his home, and recently his grave among us, the late venerable Duponceau of Philadelphia, that of all we claimed as characteristic, our observance of the Sabbath is the only one, truly National and American; and for this cause, if for no other, he trusted it would never lose its hold on our affections and patriotism. It was a noble thought, and may well mingle with higher and nobler motives to stimulate our efforts and encourage our hopes. And while it is the glory so eagerly coveted by other nations that they may be pre-eminent in conquests and extended rule, let us gladly accept it, as our distinction and wear it as the fairest of all that grace our escutcheon, that we pre-eminently honor the Sabbath and the Sabbath's Lord.'

The occasion on which Duponceau uttered the above, and the effect of it, on those who heard, are worthy of record.

A project had been started, in the city where he lived, for the opening, on the Sabbath, of a certain Reading Establishment. Some were in favor of it, and others were opposed to it. A meeting was called, those concerned assembled and discussed the subject. After others had expressed their opinions, some on one side and some on the other, Duponceau arose, and uttered the sentiment referred to. The effect was electrical; and the conclusion was, that the Establishment should not be opened on the Sabbath.'

III. Annual Report of the Select Committee of the Society for Propagating the Gospel among the Indians and others in North America. Presented November 6, 1845.

We rejoice to learn that this now venerable and most excellent institution is in a state of prosperity and efficient usefulness never surpassed in any previous period of its existence.

The following is the list of Officers:—

Hon. Lemuel Shaw, L. L. D., President.
Rev. William Jenks, D. D., Vice President.
Rev. Francis Parkman, D. D., Secretary.
Hon. James Savage, L. L. D., Treasurer.
Rev. S. K. Lothrop, Assistant Secretary.
Benjamin Guild, Esq., Vice Treasurer.
Hon. Richard Sullivan, Rev. Alexander Young, Auditors.

SELECT COMMITTEE. Rev. Samuel Barrett, Rev. Alexander Young, Rev. Convers Francis, D. D, Benjamin Guild, Esq., Rev. Samuel K. Lothrop, with the President, Secretary, and Treasurer.

MISSIONARIES IN THE EMPLOYMENT OF THE SOCIETY. Rev. Timothy F. Rogers, Bernardston, and destitute vicinity, Mass. and Vermont.
Rev. William G. Eliot, St. Louis, and destitute vicinity, Missouri.
Rev. William P. Huntington, Hillsborough, and destitute vicinity, Illinois.
Rev. George Moore, Quincy, and destitute vicinity, Illinois.
Rev. William H. Lord, Chicago, Illinois, and Milwaukie, Michigan.
Rev. Abraham Plumer, Isle of Shoals.
Mrs. Plumer, Teacher of the School.
Rev. John Huss, a native Cherokee, and Missionary to his own Tribe.

We present the following extract from Dr. Parkman's report.

'From this brief survey of the operations of the Society during the year past, your Committee find occasion for grateful acknowledgment of the divine goodness in the continued health and services of their missionaries; in the spirit of Christian faith and harmony, in which, as they trust, their labors have been conducted, and in the thankful reception of these labors by those, on whom they have been bestowed. Some of the fruits of their various ministries we are permitted to see, and in seeing them we rejoice; while others, from their nature hidden, but only for that reason the more precious, can be known only to Him, to whom all things are open, and without whom nothing is blest.

From the inquiries that have been made by your Committee during the past year in relation to the Indians, they are encouraged to entertain some hope, that a field may be opened for the efforts of the Society in aid of the spiritual improvement of that diminished and rapidly diminishing race. At the same time, with the warnings in their remembrance of past experience, painfully confirmed by their recent investigations, it is impossible to be insensible to the essential difficulties and embarrassments, with which the wisest and most zealous labors among the Indians have been and probably will be attended; aggravated, as of necessity they are, by the distance, not less than the peculiar nature of the scene of missionary labor, which while it precludes personal superintendence or observation, exposes these children of nature to far other influences than those which this Society would gladly exert.

The remembrance of blessings attending our efforts is mingled, as belongs to all human experience, with the sense of bereavement and loss. The past year has witnessed the departure from among us, and from the stations they filled, of three of our most faithful and honored members:—of the Rev. Dr. Henry Ware, Emeritus Professor of Divinity in Harvard University, for thirty-three years a member, and for more than ten years the Vice President of this Society, whose meekness of wisdom, sound judgment, enlarged charity, and venerable piety shone here, as wherever else he was known, among his distinguishing traits; of the Hon. Judge Story, whose official engagements in the high places of justice seldom permitted his presence with us, but still left us the blessing of his fervent wishes, and the savor of his honored name; and, lastly, of the Hon. Leverett Saltonstall, whose labors within the walks of a profession, which he adorned alike by his learning, eloquence, and virtue, and whose public services, sustained with a spotless integrity and an earnest zeal, were all directed and sanctified by his Christian faith and habitual reference to God. We have rejoiced in the light and friendship of these our distinguished fellow-laborers; and amidst deep regrets for their departure, we are assured by the confidence of our faith, that they have entered already upon an higher scene of service, and are added to the glorious company of those, who, having been wise, shall shine as the brightness of the firmament and as the stars for ever and ever.'

IV. The General Primer or Primary School enunciator—Part I. 'The Child's first step, taken in the right place.' By David B. Tower, A. M., author of 'gradual reader' or exercises in 'articulation' and 'Intellectual Algebra, or oral exercises in Algebra, for Common Schools.' New York: Paine and Burgess. Boston: W. J. Reynolds. 1845.

Besides the experience of Mr. Tower in the art of teaching as former Principal of the Eliot School, in this city, he has enjoyed singular advantages as 'Principal of the Pennsylvania Institution for the instruction of the Blind,' for ascertaining the process through which the mind and organs of articulation of a learner pass in acquiring the elementary powers of written language. The difficulties and obscurities of the earliest stage in the path of knowledge have been revealed to him with especial clearness by the observation of the steps not only of children possessed of the ordinary faculties, but of persons of all ages suffering an utter privation of one of the two senses employed in the process. For these reasons, as well as from inspection of the book, we should judge the 'Gradual Primer' to be a valuable work.

THE BOW IN THE CLOUD. We are glad to learn that a volume, under the above title, consisting of Fifteen Discourses by Rev. Mr. Briggs of Plymouth, will soon be issued from the press.

☞ Several communications and book notices necessarily deferred.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

STATE OF THEOLOGY IN ENGLAND.

The New York Evangelist, in a notice of FESTUS, has the following:—

The favor which this poem has met with in England, may be accounted for, we think, at least in some measure, by the prevalence of a secret pantheistic, universalistic tendency, even in quarters where such a thing might least be expected. We know, from conversation with gentlemen in Old England, that even among the more evangelical portion of believers there, it is rare to find such an unhesitating reception and credit of the WORD OF GOD in regard to the future punishment of the wicked, as has prevailed in New England, and as constitutes the basis of all true theology, of all profound and vigorous theological science. The secret unsettledness of many minds in regard to the great fundamental doctrine of a future endless retribution, and the prevailing doubts as to the nature or existence of retributive justice, would prepare the way for the reception of such a bold, vast, unhesitating system of universal necessity, and universal salvation, and universal confusion between good and evil, as is contained in this poem.

It is probable that, if the real convictions of men could be scrutinized, it would be found that the doctrine of 'future endless retribution' is not entertained, as it once was, among the Orthodox of New England. We are inclined to think that the views we hold, of a just and righteous retribution, having for its chief design, the reformation and ultimate redemption of the soul, are really prevalent in the secret hearts of a large proportion of reflecting persons in all sects. It was the mission of the late Dr. Channing to teach the infinite value of every human soul. He fulfilled it most effectually and the tones in which he uttered this great truth have penetrated all sectarian barriers, and reached the hearts of all denominations. The eternal ruin and everlasting agony of a soul bearing the image of God, and inheriting the divinity of his nature, is an idea at which mankind are beginning to shudder with horror, and against which the universal reason and the better affections of humanity revolt and remonstrate.

The writer of the Evangellst further remarks:

Some of our readers may perhaps ask why we have devoted so much space to the notice of such a book, or why notice it at all? We will say then, that the very favorable notices of the work, which have been scattered in the newspapers, have given no sort of warning of the concealed insinuating poison of licentiousness and infidelity, with which the poem abounds.—Moreover, there are appended to it the most flattering applauses from some of the leading literary men of England, among whom, we are sorry to say, appears the name of Montgomery, bearing testimony to its exuberance of thought and imagery, and merely hinting at the insanities and blasphemies of the book. There is another notice given from the Eclectic Review, which tells us that 'the sheet-anchor of assurance in the long-suffering and sublime love of the universal Father is the salvation of the poem! That is, the universalism of the poem makes it religious! But more than all this, the Manchester Chronicle tells us that 'the design of Festus is excellent, and its moral unexceptionable; that the work is one of a remarkable and Christian character, and therefore is recommended to the public!'

If such notices as these can be taken as a guage of the state of theology and criticism in England, then they need a purifier. It is not strange at all that this book finds favor with the transcendentalists so called, and it is worthy of being a very Bible to swear by, with those who believe that sin is only God's means for the highest good, and that all the wicked, men, demons, Satan and all, shall finally be saved.

MORAL CONDITION OF ENGLAND.

We find the following in an exchange paper.

If one-half is true that is declared to be in the public journals, the present political and religious condition of England must be one of deep interest and solicitude to the civilized world. The deep and strong tide of feeling which has been rising and extending in the public mind on questions of great national interest, such as the corn-laws, the Maynooth question, the progress of Tractarian sentiments and the encroachments of Popery, combine to form a most important epoch in the history of that country. To guide and control such a tide of moral influence, to harmonize and satisfy so many conflicting interests, under the excitement of bad and selfish passions, must require consummate wisdom and firmness and skill, in the management of the public affairs of that powerful kingdom. England, with all the moral excellence which is to be found within her borders, needs a great deal more true religion than she now has, to save her from ultimate disaster and ruin. But it is not of the political condition of that country that we wish so much to speak. The religious state of England, says an eminent clergyman of London, (Rev. A. Reed) writing a few months ago, is most fearful. The population of that country is about twenty-five millions. About eight millions attend on public worship. Of this number four millions only may be said to be suitably affected by the religion they profess. What have we then? he continues. We have seventeen millions of our people who know no Sabbath, who worship no God, who are practical Atheists. Conceive, if you can, of the ignorance, the pride, the enmity, the sensuality, the debauchery and the penal crime which must prevail over such a mass of ungodliness! And this is England.

A part from this, our state is universally allowed to be critical. We are strong, and yet weak; exalted, but tremble lest we fall. We have burdens to bear which all would have thought intolerable; and yet we have leisure and mind to tear and devour each other. Party has taken the place of patriotism; and each in turn makes the other vile in the eyes of the people. Public good is absorbed in a consuming selfishness; and places of the highest and most sacred trust, in the senate and the church, are bought and sold in open market almost without scandal. The feudal distinction of two classes seems to be reviving itself in the land—the rich and the poor.

The poor are alienated from the rich, and the rich have oppressed the poor; and a bitter conflict is begun, in which the middle classes can hardly become an efficient mediator. Wrong might yet be forgotten, if right were sincerely adopted; but of this there seems to be little hope. The governing and the governed have different interests, and those who govern are strong. Meantime the poor are increasing in numbers and strength fearfully, and unparalleled distress is quickening their convictions of injustice. Peacefully, and by millions, they have sent up their prayer to the senate and the throne; and if it shall be refused, and if there go up to heaven the cry of famishing myriads, for the justice denied them on earth—then the doom of England is fixed!

Her doom fixed!—the doom of England fixed! And must she die! One thing alone can save her. Her remedy is in religion!

The following passage corroborative of some of the circumstances alluded to in the above extract are taken from an article in the London Monthly Repository.

'The Church is a system of secular association. The holiest and most spiritual connexion on earth, that between a Christian pastor and his flock, is an article of public sale and of private bargain, is the reward of party zeal in political contest, and is appropriated to the purposes of family favoritism.

The following illustrative extracts are from the public papers:

'The Church livings in Essex, sold on the 1st instant, by Mr. Robins, of Regent Street, were not the absolute advowsons, but the next presentations, contingent on the lives of Mr. and Mrs. W. T. P. L. Wellesley, aged thirty-six, and twenty-five years respectively, and were as under:

Place.	Descrip.	Estimated An'l Value.	Age of Incumbent.	Sold for.
Wanstead,	Rectory	£550	62	£2,440
Woodford,	ditto	1,200	58	4,200
Gt. Flaindon,	ditto	500	63	1,600
Fifield,	ditto	525	59	1,520
Rochford,	ditto	700	62	2,000
Filstead,	Vicarage	400	50	900
Roydon,	ditto	200	46	580

'The biddings appeared to be governed by the age and health of the incumbents, residence, situation, and other local circumstances, with which the parties interested seemed to be well acquainted. [Morning Chronicle.

'To be sold, the next presentation to a vicarge, in one of the midland counties, and in the immediate neighborhood of one or two of the first packs of fox-hounds in the kingdom. The present annual income about 580*l.*, subject to curate's salary. The incumbent in his 60th year. [Morning Herald.

CASE OF MR. GRAHAM.

As our readers have been informed, the synod of Cincinnati at a recent session, suspended from the ministry the Rev. Mr. Graham, a N. S. Presbyterian clergyman, for opinions published some time since in a biblical argument on the subject of slavery. On this case the Christian Observer of Phila. makes the following in connection with other remarks:—'It is a flagrant invasion of the freedom of debate. Mr. Graham is condemned and silenced for opinions uttered and proved from the Bible, as many think, in a debate before Synod. We need not say that the proper course of punishing such an offender, is to show by manly argument that his facts are fictitious—that his positions are untenable—or that his inferences are illegitimate, and his reasoning fallacious. It is said that his opposers could not meet and refute his arguments, and in order to weaken their force, they pass upon them a grave judicial sentence, pronouncing them *heresy*, and then silence him by authority! If we tolerate such things in the Church, we cannot complain of Lynch law, and mobs to put down opinions esteemed a nuisance. It is *revolutionary*. It has no precedent in the annals of our Church, nor of any respectable Church in Christendom. This is the first time, probably, that it has ever been heard that a man's opinions respecting the relations of master and slave, should exclude him from the communion of the Church. The act contemplates a radical change in the basis of order:—It subverts the liberty of opinion guarantied by our constitution, and introduces a novel test as essential to good standing.'

O'CONNELL'S OPINION OF JOHN KNOX AND QUEEN ELIZABETH.

At the meeting of the Repeal Association at Conciliation Hall, Mr. O'Connell made the following remarks on the erection of statues to certain individuals, whose memory he considered should be consigned to oblivion, rather than elevated to such distinction as was contemplated by the project now in progress.

It is monstrous, he said, that a palace, to be built to the legal Constitution of Great Britain should be defiled by the statue of any person who did not deserve it, by the constant predominance of virtue through his life. (Hear, hear.) It is a great reward to have a man's statue perpetually in that legislative palace, and it should not be bestowed on any person whose conduct did not justify the bestowal. There is a statue to be erected to John Knox. *He* is the man that Johnson entitled the ruffian of the Reformation, and a greater ruffian, pehaps, never undertook any public character. I don't know whether they will show it to the Queen for her approbation, for one of the most important publications of John Knox was a protest against the monstrous government of women. (Hear, hear.) His principle publication, *denounced*, as a most *hideous* thing, a queen governing any country. *He* meant the unhappy Mary, of course, but it applies to *any other* queen, for he meant it upon principle, and they *ought* to represent him with a roll in his hand containing his protest against 'the monstrous governance (as he terms it) of women.' Look to 'Tytler's History of Scotland,' and you will see that John Knox was concerned in two horrible assassinations. The first of these was the assassination of Cardinal Beatoun—the clerk or assistant of Wishart, who was put to death, but ought not to have been put to death on account of his religion. He was one of the assassins of Cardinal Beatoun—the most base assassination that ever was committed, for it was committed for money. In the State Paper Office there were discovered eight out of ten letters that passed between them and Henry VIII, which stipulated the sum of money paid to them for assassinating Cardinal Beatoun. They had not the least objection to commit the murder, but they did not like to be badly paid for it—Accordingly, during the eight letters, the correspondence goes on, but the two last have been taken away—what a pity we don't know the precise terms—but those two letters could not have got into the State Paper Office, or they would be there still—but enough is known. I quote from 'Tytler's History of Scotland,' to show there is no doubt of it, that he was engaged in the assassination of Cardinal Beatoun.—(Hear, hear.) He was also one of the persons concerned in the *real gunpowder* plot—that *is*, the gunpowder plot that blew up Henry Darnley, the husband of the queen. (Hear, *

the Wesleys took the brand which has since threatened to set the world on fire. Nor was there ever a christian community since the days of the Apostles, who have so beautifully and so strikingly exemplified the teachings of the holy Scriptures, as these self-same Moravians.

And though they have generally been an obscure people, seldom appearing on the page of history, it is the obscurity of retirement and not of meanness. They have their deserving sons who have done honor to the christian name and accomplished wonders in the christian cause. Their praises fill the heart of the snow-housed Greenlander, and the wastes of Danish India bloom with the blest fruits of their zeal. The savage wilds of our own America—the negroes of Paramaribo, Somelsdyk and Barnbey—Jamaica, Antigua, the coast of Labrador, Barbadoes, Russian Asia, and other places of destitution, have all been cheered with the glad voices of their preachers, and lit up with the joys of salvation through their instrumentality. The praises of their Montgomery will live, whilst English poetry continues to be admired. And the purity and simplicity of their social institutions will rise to the proper distinction of their merit, when all the vaunted schemes of modern socialism and human perfectionism will have vanished and been forgotten.

CALVINISM.

It does not seem to be admitted by the Orthodox universally that there is such a wonderful congeniality, as a writer in the New Englander has maintained, between Calvinism and civil liberty. We quote the following from a New York Methodist paper:

'As for Calvinism, we most conscientiously believe that it contains the elements of persecution; and we know that very many of its advocates have been advocates of persecution, and in consistency with their views have, by becoming persecutors themselves, carried their theory into practice. Calvinism is unchangeable; it will be what it always was, a source of persecution. Persecution will be its legitimate fruit; its history is the evidence.'

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

☞ The Massachusetts Association of Teachers, at Worcester, adjourned, after a session of two days. The following extracts are from a report of its doings in the Traveller of Nov. 29th:—

On motion of Mr. Pierce of the Normal School at West Newton, Resolved, as a sense of this Association, that the American Institute of Instruction for the important service which they have done, are entitled to the gratitude of the friends of education.

Resolved, That the State Teacher's Association is not formed to contravene the operations of the American Institute of Instruction—or any other literary association—but rather as co-operative with it in one great and good cause.

Mr. Pierce also offered a resolution, approving of the Board of Education, which was laid on the table, with two or three dissenting voices.

The Chairman of the Committee on School Discipline offered the following resolutions:

1. Resolved, That the subject of school discipline is one of inconceivable importance at all times, not only to teachers but to the whole community; that the spirit of subordination to rightful authority is the first element of all true freedom, and that the very permanency of our free institutions rests, in no small degree, upon the correct discipline and healthful influence of the nursery and the school room.

2. Resolved, That it is the duty of this Association to express in unequivocal terms their sentiments on this subject.

3. Resolved, That at the present time especially, teachers suffer much embarrassment from the irresolute wavering opinions which prevail in the community on the subject of corporal punishment, and that unless more sympathy and support are offered to teachers in enforcing the wholesome restraints of the rod when necessary, the evils of anarchy and insubordination will ere long greatly increase in the adult community.

4. Resolved, That, not only as an Association, but as individual teachers, we owe our most sincere and active efforts to maintain what is *right* and correct what is *wrong* in the views of the community on this subject.

5. Resolved, That we regard it as one of the highest duties of our profession to exercise the wholesome restraints of disciplinary control, in whatever form the nature of the case may demand; and that all attempts to render the judicious use of the rod odious in the estimation of the public, tend to paralyze the free discretionary action of the teacher, to cramp his authority, and greatly to abridge his influence and success.

A lengthy discussion was had upon the foregoing resolves, and several stirring and eloquent speeches were made upon them by Messrs. Wells, of Andover, Northend of Salem, Bowker of Boston, Ritchie of Duxbury, Pennell of Springfield, Lazell of Worcester, and Sweetser of Charlestown.

Mr. Pierce of the Normal School, also spoke upon the resolutions.

Messrs. Bulkley and Valentine of Albany, by request, gave an account of the effects of 'modern innovations and radicalism' upon the subject of education, in the State of N. Y. They spoke as men feeling what they said. The city of Albany may well be proud of men of their spirit, independence and courage.

Pending the discussion of the resolutions, the Association adjourned to meet at 7 o'clock.

Evening Session. Discussion upon the resolutions was resumed. Messrs. Parish of Springfield, Wells of Andover, Bates of Dudley, Tower of Boston, Adams of Lowell, Mackintosh, and Hale of Boston, advocated the resolutions in speeches of great ability and force. The resolves were unanimously adopted.

On motion of Mr. Sweetser of Charlestown, *Resolved*, that whereas it is an established fact, that civilization and refinement, morality and religion, have followed the introduction of the Bible, wherever its principles have been received and its claims acknowledged—

Therefore Resolved, That in the opinion of this association, the Bible, or selections from it, including such portions as relate to the highest interests of man, and are calculated to fit him for the various duties of life, ought to be introduced as a text book into all our public and private schools.

This resolution was advocated by Messrs. Sweetser of Charlestown, and Parish of Springfield, and unanimously adopted.

A permanent organization of the Teachers Association was formed, and a constitution adopted. Oliver Carlton, Principal of the Latin School in Salem is President. The next meeting is to be at Worcester on the Monday before the Thanksgiving of 1846.

Between two and three thousand barrels of flour have been brought from Albany to Boston daily by railroad, for some time past. The supply from the Great West seems to swell with the demand, and every mode of conveyance is crowded. The present apprehended scarcity is developing the vast resources of the grain growing regions of the interior of this continent and a tide of wealth is pouring back upon them which will give new energy to industry, hasten the settlement of the public lands, and do much to enable the indebted States to meet their engagements and discharge their burdens, a result which in the ordinary course of things was almost beyond hope.

☞ The value of merchandise imported into Boston during the first three quarters of 1845 was,

	$4,140,989
	5,464,136
	7,231,696
	$16,836,824

☞ The receipts of Western Railroad for week ending Nov. 22, were;

	1845.	1844.
Passengers,	$4,437	5,071
Freight,	13,432	10,964

☞ The Boston Daily Advertiser after giving an extract from a letter stating that it was expected that Mr. Charles J. Ingersoll's history of the last war with England would soon be translated into German, adds:—

'It is to be hoped that some laborious student will one day translate the volume into correct and intelligible English.'

☞ The Memphis Convention adjourned sine die on Monday, the 17th of November, after sitting four days. Its proceedings were wholly confined to objects of internal improvement in the South and West. The whole number of delegates in attendance was about 560, from half the States of the *Union*. The correspondent of the N. Y. Tribune says:

'The session was one of immense labor and much thought. The number and variety of schemes of internal improvement which have received the sanction of this large body of the first men of both parties, will soon be laid officially before the public. There was no mincing matters; it seemed as if Mr. Calhoun's presence had mesmerized the stoutest Democrats into perfect agreement with himself. But for Gov. Jones of Tennessee, the Convention would have sat a month longer He very properly took out of the hands of the Convention all the reports which had been made, in order that a set of general resolutions might be submitted to the meeting. We had an amusing speech from Major General Gaines. He talked of war in the most feeling manner. You would suppose that the old gentleman would not needlessly step upon a worm; yet, tottering as he is on the brink of the grave, and fervent even to an invocation on the Deity, yet he affects even to be witty on the conquest of California and Oregon. He made, however, some sensible remarks on a steam navy, and urged the employment of it in the snag and sawyer business of the Mississippi.

To railroad iron the sliding scale is to be recommended—that is, when the home price is over $60 per ton, then the duty is to be free. Your manufacturers will have no occasion for anxiety as regards the warehousing system at present. Mr. Calhoun has, in his closing address, in reply to a vote of thanks, uttered some memorable sayings. 'The whole country,' he says, 'will tell the members of this Convention that they have been the authors of a new era, that it will not rest satisfied till the measures recommended to the Government shall have been accomplished.' The whole country will soon have laid before it the proceedings of this body and the rallying words of 'Calhoun and Internal Improvement' will fall strangely on the ears of the people.'

☞ The School Committee of the City of Boston have resolved to establish the office of Superintendent of the Public Schools.

Comparative statement of arrivals and tonnage at the port of Quebec, from sea, in the years 1844 and 1845, up to the 10th of Nov., inclusive, for each year:—

	Vessels.	Tonnage.
1844,	1214	458,971
1845,	1475	559,712
Increase,	261	100,741

☞ The report of the distinguished scientific engineers appointed for the purpose of examining the various sources for a supply of pure water in this city is decidedly in favor of Long Pond, and their decision has been adopted by an unanimous vote of the Common Council.

☞ The Britannia steamer sailed on the morning of Tuesday, Dec. 2d, having been detained over night, with 67 passengers to Liverpool, and 1 to Halifax. Among the passengers for England was Lord Metcalf, the Governor General of Canada, and suite.

☞ The canal and lake navigation are closed for the season.

☞ The United States ship Portsmouth, built at Portsmouth N. H., has, on her first voyage, from Norfolk to Rio Janeiro, Valparaiso, Callao, and the Sandwich Islands, made a trip of unprecedented speed, having been but 97 days at sea.

MEETING OF CONGRESS.

The first session of the 29th Congress opened on Monday Dec. 1. 42 members of the Senate and 219 members of the House of Representatives were present. John W. Davis of Indiana received, on the 1st ballot, 120 votes, and was chosen speaker of the House. There were 72 votes for Mr. Vinton of Ohio, and 4 scattering whig votes, 5 native American votes, and 9 democratic scattering votes.

An attempt to restore the Twenty first rule, made by the slaveholding representation, was defeated by a vote of 121 to 84.

The House voted to adhere to the *one hour* rule by a vote of 143 to 62.

PRESIDENT'S MESSAGE.

This document was communicated to Congress, as usual, on Tuesday.

After the usual introductory sentiments, and recapitulating some of the circumstances relating to our relations with Texas he proceeds as follows:

The terms of annexation which were offered by the United States having been accepted by Texas, the public faith of both parties is solemnly pledged to the compact of their union. Nothing remains to consummate the event, but the passage of an act by Congress to admit the State of Texas into the Union upon an equal footing with the original States. Strong reasons exist why this should be done at an early period of the session. It will be observed that, by the constitution of Texas, the existing government is only continued temporarily till Congress can act; and that the third Monday of the present month is the day appointed for holding the first general election. On that day a governor, a lieutenant governor, and both branches of the legislature, will be chosen by the people.

The President of Texas is required, immediately after the receipt of official information that the new State has been admitted into our Union by Congress, to convene the legislature; and upon its meeting, the existing government will be superseded, and the State government organized. Questions deeply interesting to Texas, in common with the other States; the extension of our revenue laws and judicial system over her people and territory, as well as measures of a local character, will claim the early attention of Congress; and, therefore, upon every principle of republican government, she ought to be represented in that body without unnecessary delay. I cannot too earnestly recommend prompt action on this important subject.

As soon as the act to admit Texas as a State shall be passed, the union of the two republics will be consummated by their own voluntary consent.

This accession to our territory has been a bloodless achievement. No arm of force has been raised to produce the result. The sword has had no part in the victory. We have not sought to extend our territorial possessions by conquest or our republican institutions over a reluctant people. It was the deliberate homage of each people to the great principle of our federative union.

If we consider the extent of territory involved in the annexation—its prospective influence on America—the means by which it has been accomplished, springing purely from the choice of the people themselves to share the blessings of our union,—the history of the world may be challenged to furnish a parallel.

The jurisdiction of the United State, which at formation of the federal constitution was bounded by the St. Mary's, on the Atlantic, has passed the Capes of Florida, and been peacefully extended to the Del Norte. In contemplating the grandeur of this event, it is not to be forgotten that the result was achieved in despite of the diplomatic interference of European monarchies. Even France—the country which had been our ancient ally—the country which has a common interest with us in maintaining the freedom of the seas—the country which, by the cession of Louisiana, first opened to us access to the Gulf of Mexico—the country with which we have been every year drawing more and more closely the bonds of successful commerce—most unexpectedly, and to our unfeigned regret, took part in an effort to prevent annexation, and to impose on Texas, as a condition of the recognition of her independence by Mexico, that she would never join herself to the United States. We may rejoice that the tranquil and pervading influence of the American principle of self-government was sufficient to defeat the purposes of British and French interference, and that the almost unanimous voice of the people of Texas has given to that interference a peaceful and effective rebuke. From this example, European governments may learn how vain diplomatic arts and intrigues must ever prove upon this continent, against the system of self-government which seems natural to our soil, and which will ever resist foreign interference.

He then enters upon quite an extended complaint against Mexico, which winds up, however, with the following favorable information.

Without the previous authority of Congress, the Executive possessed no power to adopt or enfore adequate remedies for the injuries we have suffered, or to do more to be prepared to repel the threatened aggression on the part of Mexico. After our army and navy had remained on the frontier and coasts of Mexico for many weeks, without any hostile movement on her part, though her menaces were continued, I deemed it important to put an end, if possible to this state of things. With this view, I caused steps to be taken, in the month of September last, to ascertain distinctly, and in an authentic form, what the designs of the Mexican government were; whether it was their intention to declare war, or invade Texas, or whether they were disposed to adjust and settle, in an amicable manner, the pending differences between the two countries. On the 9th of November an official answer was received, that the Mexican goverment consented to renew the diplomatic relations which had been suspended in March last, and for that purpose were willing to accredit a minister from the United States. With a sincere desire to preserve peace, and restore relations of good understanding between the two republics, I waived all ceremony as to the manner of renewing diplomatic intercourse between them; and assuming the initiative, on the 10th of November a distinguished citizen of Louisiana was appointed Envoy Extraordinary and Minister Plenipotentiary to Mexico, clothed with full powers to adjust, and definitely settle all pending differences between the two countries, including those of boundary between Mexico and the State of Texas. The minister appointed has set out on his mission, and is probably by this time near the Mexican capital. He has been instructed to bring the negotiation with which he is charged to a conclusion at the earliest practical period; which, it is expected will be in time to enable me to communicate the result to Congress during the present session. Until that result is known, I forbear to recommend to Congress such ulterior measures of redress for the wrongs and injuries we have so long borne, as it would have been proper to make had no such negotiation been instituted.

He then takes up our relations with Great Britain, and after stating the earlier and well known circumstances connected with attempts to negotiate a settlement of the Oregon question, he thus describes his own proceedings, touching the matter.

When I came into office, I found this to be the state of the negotiation. Though entertaining the settled conviction that the British pretensions of title could not be maintained to any portion of the Oregon territory upon any principle of public law recognized by nations, yet, in deference to what had been done by my predecessors, and especially in consideration that propositions of compromise had been thrice made by two preceding administrations, to adjust the question on the parellel of 49 degrees, and in two of them yielding to Great Britain the free navigation of the Columbia, and that the pending negotiation had been commenced on the basis of compromise, I deemed it to be my duty not abrubtly to break it off.—In consideration, too, that under the conventions of 1818 and 1827, the citizens and subjects of the two Powers held a joint occupancy of the country, I was induced to make another effort to settle this long pending controversy in the sprit of moderation which had given birth to the renewed discussion. A proposition was accordingly made, which was rejected by the British plenipotentiary, who, without submitting any other proposition, suffered the negotiation on his part to drop, expressing his trust that the United States wodld offer what he saw fit to call "some further proposal for the settlement of the Oregon question, more consistent with fairness and equity, and with the reasonable expectations of the British Government." The proposition thus offered and rejected repeated the offer of the parallel of 49 degrees of north latitude, which had been made by two preceding administrations, but without proposing to surrender to Great Britain, as they had done, the free navigation of the Columbia river. The right of any foreign Power to the free navigation of any of our rivers, through the heart of our country, was one which I was unwilling to concede. It also embraced a provision to make free to Great Britain any port or ports on the cape of Quadra and Vancouver's island, south of this parallel. Had this been a new question, coming under discussion for the first time, this proposition would not have been made. The extraordinary and wholly inadmissible demands of the British government, and the rejection of the proposition made in deference alone to what had been done by my predecessors, and the implied obligation which their acts seemed to impose, afford satisfactory evidence that no compromise which the United States ought to accept, can be effected. With this conviction, the proposition of compromise which had been made and rejected, was, by my direction, subsequently withdrawn, and our title to the whole Oregon territory asserted, and, as is believed, maintained by irrefragable facts and arguments.

The civilized world will see in these proceedings a spirit of liberal concession on the part of the United States; and this government will be relieved from all responsibility which may follow the failure to settle the controversy.

All attempts at compromise having failed, it becomes the duty of Congress to consider what measures it may be proper to adopt for the security and protection of our citizens now inhabiting, or who hereafter inhabit Oregon, and for the maintenance of our just title to that territory. In adopting measures for this purpose, care should be taken that nothing be done to violate the stipulations of the convention of 1827, which is still in force. The faith of treaties, in their letter and spirit, has ever been, and, I trust, will ever be, scrupulously observed by the United States. Under that convention, a year's notice is required to be given to either party by the other, before the joint occupancy shall terminate, and before either can rightfully assert or exercise exclusive jurisdiction over any portion of the territory. This notice it would, in my judgement, be proper to give; and I recommend that provisions be made by law for giving it accordingly, and terminating, in this manner, the convention of the 6th of August, 1827.

* * * * *

At the end of the year's notice, should Congress think it proper to make provision for giving that notice, we shall have reached a period when the national rights in Oregon must either be abandoned or firmly maintained. That they cannot be abandoned without a sacrifice of both national honor and interest is too clear to admit of doubt.

Oregon is a part of the North American continent, to which it is confidently affirmed, the title of the United States is the best now in existence.—For the grounds on which that title rests, I refer you to the correspondence of the late and present Secretary of State with the British proposition during the negociation. The British proposition of compromise which would make the Columbia the line south of 49 degrees, with a trifling addition of detached territory to the United States, north of that river, and would leave on the British side two-thirds of the whole Oregon territory, including the free navigation of the Columbia and all the valuable harbors on the Pacific. can never, for a moment, be entertained by the United States, without an abandonment of their just and clear territorial rights, their own self respect, and the national honor. For the information of Congress, I communicate herewith the correspondence which took place between the two governments during the late negotiation.

The rapid extension of our settlements over our territories heretofore unoccupied, the addition of new States to our confederacy, the expansion of free principles, and our rising greatness as a nation, are attracting the attention of the Powers of Europe; and lately the doctrine has been broached in some of them, of a "balance of power" on this continent, to check our advancement. The United States, sincerely desirous of preserving relations of good understanding with all nations, cannot in silence permit any European interference on the North American continent, and should any such interference be attempted, will be ready to resist it at any and all hazards.

It is well known to the American people and to all nations, that this government has never interfered with the relations subsisting between other governments. We have never made ourselves parties to their wars or their alliances; we have not sought their territories by conquest; we have not mingled with parties in their domestic struggles; and believing our own form of government to be the best, we have never attempted to propagate it by intrigues, by diplomacy, or by force. We may claim on this continent a like exemption from European interference. The nations of America are equally sovereign and independent with those of Europe. They possess the same rights, independent of all foreign interposition, to make war, to conclude peace, and to regulate their internal affairs. The people of the United States cannot, therefore, view with indifference attempts of European powers to interfere with the independent action of the nations on this continent. The American system of government is entirely different from that of Europe. Jealousy among the different sovereigns of Europe, lest any one of them, might become too powerful for the rest, has caused them anxiously to desire the establishment of what they term the "balance of power." It cannot be permitted to have any application of the North American continent, and especially in the United States. We must ever maintain the principle that the people of this continent alone have right to decide their own destiny. Should any portion of them, constituting an independent State, propose to unite themselves with our confederacy, this will be a question for them and to us to determine, without any foreign interposition. We can never consent that European Powers shall interfere to prevent such a union, because it might disturb the "balance of power" which they may desire to maintain upon this continent. Near a quarter of a century ago, the principle was distinctly announced to the world in the annual message of one of my predecessors, that "the American continents, by the free and independent condition which they have assumed and maintain, are henceforth not to be considered as subjects for future colonization by any European Power." This principle will apply with greatly increased force, should any European power attempt to establish any new colony in North America. In the existing circumstances of the world, the present is deemed a proper occasion to reiterate and reaffirm the principle avowed by Mr. Monroe, and to state my cordial concurrence in its wisdom and sound policy. The reassertion of this principle, especially in reference to North America, is at this day but the promulgation of a policy which no European power should cherish the disposition to resist. Existing rights of every European nation should be respected;—but it is due alike to our interests, that the efficient protection of our laws should be extended over our whole territorial limits, and that it should be distinctly announced to the world as our settled policy, that no future European colony or dominion shall, with our consent, be planned or established on any part of the North American continent.

After mentioning some matters, of no considerable moment in connection with our foreign relations, he informs Congress that

The commissioner appointed to China during the special session of the Senate in March last shortly afterwards set out on his mission in the United States ship Columbus. On arriving at Rio de Janeiro on his passage, the state of his health had become so critical, that, by the advice of his medical attendants, he returned to the United States early in the month of October last. Commodore Biddle, cammanding the East India squadron, proceeded on his voyage in the Columbus, and was charged by the commissioner with the duty of exchanging with the proper authorities the ratifications of the treaty lately concluded with the Emperor of China. Since the return of the commissioner of the United States, his health has been much improved, and he entertains the confident belief that he will soon be able to proceed on his mission.

The receipts into the Treasury for the year ending June 30th, 1845, were $29,769,133,56.

From Customs,	$27,528,1112,70.
Public Land,	$2,077,022,30.

The expenditures were $29,968,206,98; $8,588,157,62 were applied to the payment of the public debt, while $7,658,306,22 remained in the treasury.

The President recommends a revenue standard of duties on imports, and denounces all discrimination under that standard, for purposes of protection of domestic industry, and tolerates it only when its object is to benefit the revenue. He adheres to the doctrine, recently enunciated, that the government must look out for itself and not for the people. He says

The precise point in the ascending scale of duties at which it is ascertained from experience that the revenue is greatest, is the maximum rate of duty which can be laid for the *bona fide* purpose of collecting money for the support of government. To raise the duties higher than that point, and thereby diminish the amount collected, is to levy them for protection merely, and not for revenue. As long, then, as Congress may gradually increase the rate of duty on a given article, and the revenue is increased by such increase of duty, they are within the revenue standard. When they go beyond that point, and, as they increase the duties, the revenue is diminished or destroyed, the act ceases to have for its object the raising of money to support government, but is for protection merely.

He advocates an Independent Treasury, the keeping of the public money in places of deposit, specially provided, and the requiring of specie payments, from and to, all transacting with the government.

He recommends a reduction and graduation of the price of the public lands, and condemns the practice of leasing the mineral lands. He gives the necessary information relating to the War and Navy Departments—urges compensation for General Gaines's levies of troops and for all who were connected with the Texas armaments.

He urges a Steam Navy. It is quite evident that he would have the late postage law repealed, and restore that tax upon the people. He advises the establishment of an overland monthly mail to and from Oregon. He recommends a transfer and distribution of some of the duties now thrown upon the State Department, and the elevation of the Attorney General to the rank and emoluments of a Cabinet Officer. After commending the District of Columbia to the favor of Congress, he closes with a grateful and filial tribute to the memory of Andrew Jackson.

KING'S CHAPEL. We understand that at the close of the religious services at King's Chapel Sunday afternoon, a letter from the Rev. Ephraim Peabody of New Bedford, addressed to the pew-holders and proprietors of the Church was read, in which he declared his acceptance of their invitation to him to become their Pastor.

☞ We learn from Col. Hatch that four clergymen of high character and distinguished attainments, have very recently left, or are about to leave, their pastoral charges in New Bedford, viz: Rev. Mr. Peabody of the Unitarian denomination: Rev. Mr. Lambert, Episcopalian, who has resumed his duties as Chaplain in the naval service; Rev. Mr. Jackson, Baptist, who has resigned in consequence of ill health; and Rev. Mr. Hitchcock, Orthodox, who, the Colonel says, is also about to resign his charge for the same reason. [Mercantile Journal.

THE UNITARIAN ANNUAL REGISTER FOR 1846. The object of this little work is;

1. To give Unitarians a better knowledge of their own denomination.

2. To give others some knowledge of the nature, extent, and present condition of Unitarian Christianity in this country.

3. To preserve some important statistical information for future use, which would otherwise be lost.

☞ We are pleased to learn from a notice prefixed to the last number of the 'Monthly Religious Magazine,' (Dec.) that an increasing circulation and patronage are given to that valuable periodical. The sermon in this number is from Dr. Gannett, and its contents exhibit the usual variety and interest. The Editor, Rev. Mr. Huntington of this city, gives notice of an intention to enlarge the publication.

We have received from L. C. Bowles, 'The Child's Friend;' designed for families and Sunday Schools. Edited by Eliza L. Follen.

☞ THE QUARTERLY CHARITY LECTURE will be preached in the Old South Church, to-morrow evening, at 7 o'clock. d6

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars from the Teachers and Scholars connected with the Sunday School of the First Parish in Situate, to constitute their Pastor, Rev Edmund Q. Sewall, a Life Member.

Also, Ten Dollars from the Ladies of the same Parish, to constitute Mrs E. Q. Sewall a Life Member.

Also, Ten Dollars from a generous donor, Mrs Henrietta Whitney, widow of the late Thomas Whitney, Esq. of Shirley, to constitute her Pastor, Rev Seth Chandler, a Life Member. d6

MARRIAGES.

In this city, 26th ult, by Rev Chandler Robbins, Mr Marlborough Williams to Miss Marietta Farrar.

In Reading, 1st inst, by Rev Mr Pickett, Rev Richard Tolman of Danvers, to Miss Olivia Sweetser.

In Marlborough, 27th ult L. B. Drury, Esq. of Boston, to Miss Mary G. Blake.

In New York, Mr George W. Prescott to Miss Rebecca W. Swezey.

DEATHS.

In this city, on Monday morning last, Henry Loring, Esq. 51.

1st inst, Miss Elizabeth Goliker, 72.

In Roxbury, 28th ult, Mrs Lois Williams, 90.

In Charlestown, 30th ult, Miss Mary Eaton Brown, 35.

In Chelsea, 25th ult, Mrs Abigail, wife of Dr John Locke, formerly of Portsmouth, N. H., 70.

In Waltham, 29th ult, Ellen Maria, daughter of Nathan and Elizabeth Smith, 16.

In Ashby, 19th ult, Mr Joseph Warren, 72.

In Malden, 28th ult, Mr James Watkins, 62, a native of Pomfret, Vt.

In Westford, 24th ult, Augusta A., daughter of Josiah and Hannah Webber, 21.

In Methuen, 26th ult, of consumption, Mr George Barker, 26 yrs and 6 mos.

In Medfield, 23d ult, Mr John Bullard, 86, a revolutionary soldier.

LONGFELLOW'S POEMS—Illustrated Edition. Poems by Henry Wadsworth Longfellow, with Illustrations by D. Huntington, containing Voices of the Night, Ballads and Miscellaneous Poems, The Spanish Student and Translations from the Swedish, Danish, Anglo-Saxon, German, Spanish, French and Italian, with Notes. Eleven plates; 1 vol 8vo, cloth, gilt; pp 387.

Just published and for sale by JAMES MUNROE & CO., 2 School st., up stairs. d6

CHILD'S FRIEND, for December. Just published by L. C. BOWLES, 118 Washington st.

CONTENTS.—Martyrs, (John Huss,) continued: Parental Affection: The Two Clouds: The Elves: A Fragment: An Allegory: The Pic Nic: Thoughts with my Friend on the eve of her departure for the better Country: Classical and Commercial Academy: Inscription under the Picture of Aged Negro Woman: The Two Bees. d6

THE UNITARIAN ANNUAL REGISTER for 1846. No I. Edited by a Clergyman.

The subscribers have in press and will publish in a few days, an Almanac and Register, containing information designed to give Unitarians a better knowledge of their own denomination.

As the Register will be sold at a very low price in order that it may have an extensive circulation, we respectfully request for it the attention of all persons interested. CROSBY & NICHOLS,
d6 118 Washington st.

DEVOTIONAL EXERCISES—New Edition.—Devotional Exercises for Schools and Families. A new edition with additions, I vol 18mo; pp 192. Published and for sale by JAMES MUNROE & CO., 2 School st, up stairs. d6

SOUTHEY'S CHRONICLE OF THE CID.—The Chronicle of the Cid. From the Spanish, by Robert Southey. First American edition, 8vo, pp 486.

Just published; for sale by JAMES MUNROE & CO., 2 School street, up stairs. n6

THE LADIES ANNUAL REMEMBRANCER, for 1846, consisting of an Almanac and Memoranda.

For sale at SIMPKINS'S, 21 Tremont Row. d6

FRENCH BOOKS, for sale at SIMPKINS'S, 21 Tremont Row, among which are the following: Dictionnaire Universel de la Lanque Francais, par P. C. O. Boiste; Beautis des Victories et conquetes des Francais; Histoire des Charles XII, par Voltaire; Theatres Francais; Oeuvres de Moliere; Corinne, ou D'Italie, par Mme La Baronne de Stael; Fables de la Fantaine; Mes Prisons; Œuvres du chanoine Schmidt; Pensees de Blaise Pascal; De L'Allemagne, par Mme La Baronne de Stael; Voyages et Aventures de la Perouse; Contes de Madame Guizot; Provorbes Dramatiques, par M. Theodore Leclercq; La plus facile des Grammaires, par M. Emilie Bonnechose; Histoire de Gil Blas de Santillane, par Lesage; et Histoire des Naufrages celebres, par P. Dantregas. n29

MONTHLY RELIGIOUS MAGAZINE, for December. Just published by L. C. BOWLES, 118 Washington street.

CONTENTS.—The Light of Eternity; Belief in Retribution; An Ancient Incident and its Lesson; Practical Preaching, a Sermon by Rev E. S. Gannett, D. D.; The Young Converts. Intelligence—Installation at Tyngsboro', Mass; Dedication at Brooklyn, Conn; Ordination at Kennebunk, Me; Do. at Petersham; Do at Brookfield; Installation at the Warren street Chapel; Sunday School Convention at Salem. n29

MANUAL OF PRAYER AND HYMNS. A Manual of Prayer, for public and private worship, with a collection of Hymns. Prepared by Rev William G. Elliot, second edition.

Clergymen and others supplied with copies for examination.

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VALUABLE ENGLISH BOOKS. A Retrospect of the Religious Life of England, or the Church, Puritanism, and Free Inquiry, by John James Taylor, 8vo., The works of Orville Dewey, D.D., complete in 1 vol 8vo. Unitarianism Défended, in a series of Lectures, by Rev James Martineau, Rev H. Giles and others, 8vo. Wilson's Concessions of Trinitarians, 1v 8vo. Dr Carpenter's Harmony of the Gospels, 1v 8vo.

Fresh supply just received and for sale by CROSBY & NICHOLS, 118 Washington st. o11

VALUABLE MANUAL FOR SUNDAY SCHOOLS. The Moral Teacher, designed as a Class Book for Common Schools and also for Sunday Schools, for which it is particularly adapted by Rev A. B. Muzzey, author of the Young Maiden, Sunday School Guide, &c. &c. A few copies just received by CROSBY & NICHOLS, 118 Washington st. n29

LITTELL'S LIVING AGE. Subscriptions to this valuable Periodical, which contains the best articles in all the English Reviews and Magazines, and which is also the cheapest periodical ever published, giving between 3 and 4000 pages per annum for $6—are received by CROSBY & NICHOLS, 118 Washington street, where all back numbers are supplied. n15

NOYES'S PROPHETS. A new translation of the Hebrew Prophets, arranged in chronological order, by Dr. George R. Noyes, in 3 vols, 12mo.

Vol. I. Containing Joel, Amos, Hosea, Isaiah and Micah

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MICHELET'S FRANCE, VOL. I. History of France from the earliest period to the present time. By M. Michelet, Professor Suppleant a la Faculte des lettres, Professeur a l'Ecole Nonnale, Chef de la Secteon Historique aux archives du Royaume. Translated by G. H. Smith, F. G. S. Vol. I.

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PORTRAITS OF DR. WORCESTER. Portraits of the venerable Dr Noah Worcester, from an expensive steel plate; price 25 cents, and on India paper, large size, 50 cents.

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CHRISTIAN HYMNS; FOR PUBLIC AND PRIVATE WORSHIP. Compiled by a Committee of the Cheshire Pastoral Association. Now published in two forms.

The subscriber has just completed a new set of stereotype plates for the above popular Hymn Book, corresponding exactly with the first, except the type, which is larger. This edition, the fourth, will be ready in a few days.

We shall now be prepared to supply Societies with either edition, and those about changing are respectfully requested to send to us for copies.

Three editions of the above have been published within the last six months, and twelve societies have already adopted it.

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DR. C SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.

This is a Private Institution, resting on the individual responsibility of the Principal; and, though consisting chiefly of day pupils resident in this town and Boston, a few young ladies from abroad board in the family, and are under the united care of Dr. C. and his Lady. The course of instruction embraces *all branches* usually taught in Female Seminaries.

The School is *wholly distinct* from 'The Charlestown Female Seminary,' with which it is sometimes confounded; and, so far as relates to *boarding-pupils*, it is designed to meet the wants of those who prefer, when about to send daughters from home, to place them *in the private family of the Teacher*. Parents at a distance will see the importance of having their daughters where some one will exercise a constant supervision over them,—a responsibility which Dr. C. prefers to assume in relation to those who may enter his School.

The *next Term* will commence on Monday, the 22d of December, and continue 15 weeks. Circulars will be addressed to those who may desire more particular information.

REFERENCES.—Drs A. R. Thompson and W. J. Walker, Rev Messrs George E. Ellis, Wm Ives Buddington and E. H. Chapin, Charlestown; George B. Emerson and George S. Hillard, Esqs., Boston; Rev F. A. Farley, Brooklyn, N. Y. and Rev Dr Wayland, Providence. n22

SOCIAL HYMN BOOK. The Social Hymn Book; consisting of Psalms and Hymns for Social Worship and Private Devotion, with a selection of Sacred Music will be found at the close of the Hymns; pp 324. Copies furnished for examination by the publishers, JAMES MUNROE & CO., 2 School street, up stairs. n29

ELLIS'S HYMN BOOK. A Collection of Psalms and Hymns for the Sanctuary, with selections from the Psalms arranged for Chauting, containing 586 pages. Copies for examination can be had of the publishers, JAMES MUNROE & CO., 2 School st. up stairs. n29

TEMPLE SCHOOL. The Winter Term of the Temple School for Boys, will commence on the first day of December. DAVID B. TOWER.
Tremont Temple, Boston. 3tis n22

DEWEY'S WORKS. The Works of the Rev. Orville Dewey, D. D., Pastor of the Church of the Messiah, New York, containing Discourses on various subjects; Moral views on Commerce, Society and Politics; Discourses on Human Life; Discourses in defence of Unitarianism; The old world and the new, being a narrative of Dr Dewey's travels in Europe; Miscellaneous Discourses and Essays. Complete in one volume 8vo. pp 886 London.

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GREENWOOD'S HYMNS—NEWLY STEREOTYPED EDITION. The subscribers have recently procured new stereotype plates of this popular collection of Sacred Poetry, now used in nearly all the societies of the denomination, and will shortly put to press the Forty-second Edition.

They have also another edition in press containing an addition of over One Hundred Hymns embraced in supplementary pages, with a SERVICE BOOK for the use of those societies desiring to introduce this mode of worship.

Two separate editions will in future be issued—one with the text as heretofore, for use where this edition is used or desired, corresponding in all respects to the one now in use, but on new type, and the other with the Service Book and Supplementary Hymns.

The additions have been made, with great care, by the Rev R. C. Waterston, Pastor of the Church of the Savior, and adapted to the wishes of his Society who will use this edition.

It is believed that this arrangement will meet the views of the numerous friends of this excellent collection who were desirous that it should embrace many Hymns of high character, written since it was first published, and others, which were not before inserted.

We respectfully request Clergymen or Church Committees proposing a change in their Hymn Books, or forming new Societies, to forward us their address, when copies shall be sent them for examination.

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Considering that D

POETRY.

In consequence of an oversight of the compositor, in printing the following poetical piece in one of our recent papers, the last stanza was wholly omitted. As an act of justice to the writer, whose contributions have afforded much gratification to our readers, we reprint it entire.

TWILIGHT MUSINGS.

We miss thee from our circle! Aye, though years
Have intervened since last we saw thy face.
I feel upon my cheek the truant tears,
While sadly gazing at thine unfilled place.
There was no flickering in thy lamp of life,—
It was extinguished in its brightest glow,
Thou hadst no time to arm thee for the strife
With the pale conqueror who hath lain thee low.

Amid the gayest of the festive throng,
When dance and music wing the midnight hours,
I think of thee, the beautiful and strong,
Dying so soon with undiminished powers;
And yet we would not *thou* had'st known decay,
Whose soul rejoiced in still increasing light,
Whose life seemed but a lengthened summer's day,
Relieved, scarce darkened by a starry night.

The Sabbath bells made music for thine ear,
For thou didst early learn the way of truth;
And as we travelled with thee, year by year,
We felt the loveliness of guileless youth.
We scanned the future and we saw thee stand
Beloved and reverenced in thy latter day,
And now we glance upon our broken band,
And softly murmur, he hath passed away.

Oh! how we miss thee when the twilight brings
The weary wanderers to the peaceful fold!
Thy step is wanting, and the thousand springs
Of love which flowed for thee lie dark and cold.
Thou need'st them not—the glorified, the just,
But we cannot resign the tender claim;
Dost thou not know, beneath this veil of dust
Deep in our spirits, lies thy treasured name!

Boston, Nov. 1845. H. J. W.

A LAMENT.—By Mrs. Opie.

There was an eye whose partial glance
Could ne'er my numerous failings see;
There was an ear that still untired
Could listen to kind praise of me.

There was a heart Time only made
For me with fonder feelings burn;
And which, whene'er, alas, I roved,
Still longed and pined for my return.

There was a lip which always breathed
E'en short farewells with tones of sadness;
There was a voice whose eager sound
My welcome spoke with heartfelt gladness.

There was a mind, whose vigorous powers
On mine its fostering influence threw;
And called my humble talents forth,
Till thence its dearest joys it drew.

There was a love that oft for me
With anxious fears would overflow;
And wept and prayed for me, and sought
From future ills to guard—but now

That eye is closed, and deaf that ear,
That lip and voice are mute for ever!
And cold that heart of faithful love,
Which death alone from mine could sever!

And lost to me that ardent mind,
Which loved my varied tasks to see;
And, Oh! of all the praise I gained,
This was the dearest far to me!

Now I, unloved, uncheered, alone,
Life's dreary wilderness must tread,
Till He who loves the broken heart
In mercy bids me join the dead.

But, 'Father of the fatherless,'
O! Thou that hear'st the orphan's cry,
And 'dwellest with the contrite heart,'
As well as in 'Thy place on high'—

O Lord! though like a faded leaf,
That's severed from its parent tree,
I struggle down life's stormy tide,
That awful tide which leads to Thee;—

Still, Lord! to thee the voice of praise
Shall spring triumphant from my breast;
Since though I tread a weary way,
I trust that he I mourn is blest!

MIDNIGHT LINES.

'Twas a transient glance I caught of thee
And thy starry train, O Moon!
And anon a sable curtain fell
O'er the lovely scene too soon.
But an image fair on my mind I bear,
And it haunts me as I lie,
To think of the bright and beauteous things
That are travelling o'er the sky.

To think of the snow-white, fleecy clouds
Of the star-pav'd Milky Way,
And thy saint-like aspect, pure and cold,
And the flow'rs that catch thy ray.
In my spirit's thought, before me brought,
Is the tranquil, midnight sea,
With its gentle bosom silver'd o'er,
And the light waves kiss'd by thee.

In such a time would I rest my head
Where thy beams should freely play,
And learn a lesson in wakeful hours,
Too rarely learnt by day.
Oh! blessed is he who readeth thee
With a meek and lowly mind;
He springeth on to the highest Heav'n,
And the Earth is left behind.

[Monthly Repository.

MISCELLANEOUS.

[Foreign Correspondence of New York Observer.]

HISTORY OF THE JESUITS IN RUSSIA.

The plans formed by the Jesuits in Russia were the same as elsewhere. These intriguing monks had come, humbly and crouching, asking only to live quietly in their houses: but hardly had they obtained some concessions when they sought means to convert Russia to Popery, and to establish their own power on the ruins of the national faith. The execution of this plan was not easy; for the Russians have an hereditary antipathy to the papal supremacy; they are tenacious of their religious traditions; and the government which combines the double character of spiritual head and temporal head, possesses vast authority over the mass of the inhabitants.

But the disciples of Loyola were not discouraged. They used skilful manœuvres, and secret acts, to draw into their colleges the children of aristocratic families, to gain over to themselves a generation of nobles devoted to their interests; and having in aid of their cause, the sword of so many gentlemen, they reckoned to frighten the czar, and dictate to him their own terms.

While the good Fathers so managed matters in Russia, the emperor Alexander advanced in true piety. I have already said that he had derived from the Bible serious religious impressions, after the capture of Moscow. In 1815, deeper emotions succeeded the first. He had met in Germany with a lady celebrated for her intelligence and piety, *Mrs. de Krudener*, who exerted over him an extraordinary influence. After giving the whole day to preparations for the war, Alexander would devote the evenings to inquiries into the doctrines of the gospel. Around him were some Christians, to whose pious exhortations he loved to listen. He kneeled and prayed with them, asking God *that he might have strength to sacrifice all and follow Jesus Christ, and confess him openly before men.*

When the emperor Alexander returned to Russia, he found the reverend Fathers busy in secretly making proselytes. 'Pushing their audacity to the extreme,' says the official report, 'and their ingratitude so far as to disobey the fundamental laws of the empire, the Jesuits make use of every artifice to gain over to their faith the pupils confided to their care.'

Among their proselytes was young Galitzin, nephew of the Minister of Worship. This deluded youth had adopted blindly the superstitions of popery. He was clad in goat-skins, and wore the ridiculous amulets with which the Church of Rome pretends to effect conversions and miracles. Informed of this fact, Alexander felt deeply indignant. The child was immediately taken from the Jesuits, and confided to the archbishop *Philarete*, now patriarch at Moscow, who easily brought him back to the Russian Church. But the anger of the emperor was not soon calmed.

A decree of expulsion was immediately executed. The police-men led the Jesuits to the frontiers, and gave to each of them thirty to forty ducats to defray the expenses of their journey to the new residences chosen by them. These monks dispersed themselves in Austria, Italy and France. The General of the Order went to fulfil his duties at Rome, where the Pope had long before invited him. The goods which they left in Russia were distributed to other religious orders, as the Franciscans, the Capuchins, the Benedictins, &c., who had not drawn upon them the same punishment, because they quietly attended to their duties.

It is not at all probable that the emperor Nicholas will recall the Jesuits into his empire. Far from this, he persecutes the Roman catholics with unheard-of severity, and seeks to convert them not by free discussion, but by money, by flattery, or by threats, to the doctrine of the Greek Church. Nicholas is a ferocious tyrant, and no Christian would think of justifying him. Whether exercised against papists or against protestants, persecution is always a crime. But perhaps the remembrance of the daring plots formed by the Jesuits inflames the violence of Nicholas. He dreads the subjection of his people to the Romish see, and takes his precautions to prevent this calamity, so that the disciples of Ignatius are indirectly the cause of the sufferings which the Roman Catholic Church endures in Russia.

We close with a remark furnished by every page of modern history. In whatever country the Jesuits have founded establishments, they have provoked against themselves public hatred and endangered the religion itself of which they were the defenders. Is it not an evident proof that their Society is corrupt, that it is poisoned at the root, and that the success of the gospel, the good of mankind demand its complete destruction? Yet in spite of such solemn warnings, Rome persists to sustain the Jesuits. Let her then follow her own course! Let her go on to the abyss where she must fall! God has smitten Rome with this spirit of blindness, for her having dared to usurp his inalienable authority, and to substitute for his revelations a religion made in the image of fallen man.

[From the Foreign Correspondence of Presbyterian.]

JERSEY AMD GUERNSEY

A few words respecting the physical condition of the islands may not be out of place here. They are both richly gifted by the Creator; with this difference, that Jersey is the more beautiful, and Guernsey the prettier of the two. The roadstead of Guernsey, closed at some distance by the small islands of Herm and Sark, which limit the view in the direction of their length, reminded me, *mutatis mutandis*, of the beautiful roadstead of Naples. The prospect from Jersey is entirely open on the west side. But both are so fine, that it would be difficult to choose between them. Vegetation on the islands is rank, pasturage abundant, and the small reefs formed here and there by the sea, offer a charming sight when the tide is high.

But the pleasure afforded to the sight is but the least of the favors which God has conferred on this interesting little corner of the earth. An uncommon degree of liberty and prosperity is enjoyed here. At first, inhabited, as they say, by the Druids, whom the Romans had expelled from Gaul, they were afterward united to the Dutchy of Normandy. On both islands are still found some of those Druidical monuments, (at least, reputedly such,) which are also to be met with in some parts of France. I saw two of them in Jersey. That which is in the best state of preservation, is composed of an assemblage of a dozen very large stones, long and flat, placed on end, and arranged in such a manner as to form three-fourths of a circle. On seven or eight of these, a huge, flat, rough stone rests horizontally. It is supposed that this rude construction, into which only unpolished stones enter, (compare Exodus xx. 24, 25,) was used as an altar, and that the sacrifices, sometimes human, according to the accounts given by Cæsar and Tacitus, were offered on the large horizontal stone. In similar monuments in France, a hole is pointed out, into which they suppose the victim passed his head, at the instant in which it was to be struck off. But I am not acquainted with any certain testimony in support of these hypotheses, and I do not see what would have been the use, then, of the hollow space reserved under the horizontal stone, which, in the Jersey monument, might be about seven feet in circumference (diameter?) by five in height. The second druidical monument in Jersey, is larger and less simple than the first; it reminded me although on a small scale, of a rather curious monument, which I have seen in a wood, in the department of Vosges, near Plombieres, called by the common people, *the palace of the fairies;* and it is rather remarkable, that the Jersey people give a name altogether of similar import to the second druidical monument of that island. Here, the construction is so rude, that all that can be said about it, is, that it is formed of great stones, placed on one another, and disposed so as to be nearly circular. It is surprising that the architect, in that remote era of his art, should have possessed the means of moving masses of such weight; they are nothing, however, in comparison of the famous stones of Balbec, in Syria, which are as much as sixty feet in length. But enough of these monuments, about fifty of which have been unfortunately destroyed in these islands, within a century: let us return to the history of the islands.

When William of Normandy made the conquest of England, the islands followed the fortune of the rest of the Dutchy, of which they formed, at that time, a part; and when Normandy was restored to France, the islands alone remained in the power of England. They may, therefore, be considered as a remaining fragment of that ancient dukedom, which, placed between two great neighboring powers without being absorbed in either, has singly retained quite a considerable portion of the laws and customs of former times, and of the feudal form of government, (as, for instance, the tax levied on sales in behalf of the manorial lord,) and even something of the old language. The basis, however, of the language spoken in the islands, is the English and French; and it appeared to me that the English is spoken, in preference, by the wealthier families, and the French by the common people—but French of so sorry a quality, and so badly pronounced, that it was with difficulty I understood it, and sometimes did not succeed. The islands belong to England as a domain of *the crown;* but they are independent of the parliament. The sovereign of England is represented in them by a governor, who has a small garrison under his orders; and the expense occasioned by this, is covered, or nearly so, by a tax, to which a single article of commerce, (wines, I believe,) is subjected, on its entry into the islands—to say nothing of the market which they furnish to England for various kinds of merchandize. They pay neither impost nor taxes to the mother country; and hence a singular degree of liberty and prosperity, which attract thither many English families, whose fortune, small in England, is sufficient to enable them to live comfortably, and even luxuriously, in Guernsey, or Jersey.—But as the same advantages might invite foreigners, they are not allowed, without special permission, to hold any property in land. This law is exclusive, but from the circumstances of the case, necessary. The islands have their own government, make their own laws, and administer justice according to their own particular code. The legislative body, called *the Estates*, consists of twelve constables, (or municipal heads,) twelve magistrates, (or judges,) and twelve curates, (or Anglican pastors.)—The constables and magistrates are chosen by the people, that is, by all the men who are registered as tax payers. I was told that crimes are very rare, and that, for a considerable time, there has been no case of condemnation to capital punishment. The state of civilization in Guernsey is in advance of that in Jersey; but, at present, commerce is more active in the latter than in the former.

The religious state of the islands is not less interesting. The number of Roman Catholics is very small, and their priests do not appear in public in their costume. Three priests in ecclesiastical habits, who were, a few days since, on board of a steamboat, attracted general attention, as a sight entirely new. This is a great change to a traveller who, like myself, comes from France; and with this, other changes are connected, as I have had occasion to remark in Germany, in passing from a Roman Catholic country into a Protestant. The delightful cleanliness of the towns, the neatness of the houses, their proportions smaller than with us, and sufficient for one family only, (a matter so advantageous for domestic life,) the excellent condition of the roads, all give to these little islands an aspect wholly different from any thing that is seen among us.

NEWSPAPER PRESS OF THE UNITED KINGDOM.

The *Dublin Evening Post* of Tuesday contains a long article on this subject, and particularly on the influence of the Liberal and Tory papers respectively, in different parts of the kingdom. Our contemporary founds his observations on figures given in the publication of a London advertising agency-house, that of Messrs. Lewis and Lowe, but he does not place implicit reliance on the correctness of their statements in every case. We avail ourselves of his labors to make the following abstract.

Of the London daily and weekly periodicals, according to Messrs Lewis and Lowe, the great majority are Liberal. For instance, there are twelve daily newspapers in London, some of which are stated to be Liberal—but three of them are, as to politics, nonentities—the *Ledger*, and *Commercial Last*, and *Shipping Gazette*—so that, in point of fact, there are just four Liberal and four Tory—we do not reckon the *Sun*, which is published every morning and evening twice—as in the list. We believe, however, taking the aggregate, that the Whig circulation is greater than the Tory, though not much. Of the three times a week, twice, and weekly, the list gives 76 Liberal, and only 13 Tory; but in this catalogue, it should be observed, are included on both sides, religious, medical, law, gardening, agricultural, illustrative, and musical journals. But, with these deductions, the Liberal weekly journals are as seven nearly to one greater than the Tory.

There are 193 provincial newspapers published in England. All these papers are weekly, except the *Manchester Guardian*, which is published twice a week. This is a very remarkable contrast to the newspaper press of Ireland, and even of Scotland, which, as will be seen presently, is far more prolific in their rural districts than that of England. The politics of the English provincial press may thus be summarily stated:—Tory, 67; Liberal, 126. The circulation of the Tory journals in the south and east of England—that is to say, in the agricultural districts principally—is greater than that of the Liberal—one, in fact, can only wonder how a Liberal journal can live in Dorset or Buckinghamshire, for example; but, in the west and north, the Liberals are greatly in the ascendant. The circulation of the latter class of papers, taken collectively, is, no doubt, much larger than that of the former—the *Dublin Evening Post* thinks two-thirds more.

The newspaper press of Scotland will be found to bear very near the same relative proportion of Liberal and Tory.

There are seventy one journals published in North Britain, of which 45 are Liberal and 26 Tory. But, in looking through the stamp returns, as given in this pamphlet, we find the Whig circulation is in the proportion of three to one nearly greater than the Tory press. The city of Edinburgh, which is less in population than Birmingham, Liverpool, or Leeds, and inferior in the proportion of one to four to Manchester, publishes one paper three times a week, and eight journals twice a week. Edinburgh, it is true, is the capital of the country; but, nevertheless, when we consider that its population is not more than 100,000, if so much—that it is within two hours distance of one of the greatest manufacturing towns in the empire (Glasgow), itself abounding in newspapers, we cannot help being surprised at hearing it produces no fewer than fifteen newspapers—one of these being published three times a week. We should remember, however, that Edinburgh is considered, and very justly, a literary city.

We should expect that the periodical press flourishes in Glasgow, being such a famous seat of commerce and manufactures; and so it does. In Glasgow there are two journals, each published thrice a week, and five published twice. There are seven weekly papers.

In Renfrewshire, there is one published twice a week, as we have already seen, and two weekly.

Let us come now to the Green Island.—There are fifteen papers published weekly in Dublin. Of these, there are seven Liberals, and six Tory. We exclude the *Dublin Hue-and-Cry* and *Gazette*, and an advertising paper, from the list. Two are published daily; four, three times a week; one, (the *Gazette*,) twice and six weekly. Of the country papers, there are fifty eight, of which twenty five are Liberal and thirty three Tory. But we are satisfied that the circulation of Liberal journals is in an inverse ratio, or perhaps double.

In Wales, there are nine newspapers, all weekly; six of which are Liberal, and three Tory; in the Channel Islands, eight Liberal, and six Tory; (eight of the entire number published, moreover, twice a week, and six in the French language;) and in the Isle of Man there are four weekly journals, two Liberal, and two Tory.

The periodical press of Great Britain and Ireland may be taken, in round numbers, at 460 papers.

A REMARKABLE MAN.

At a temperance meeting held not long ago in Alabama, Col. Lemanouskey, who had been twenty three years a soldier in the armies of Napoleon Bonaparte, addressed the meeting. He arose before the audience, tall, erect, and vigorous with the glow of health upon his cheek, and said:

'You see before you a man 70 years old. I have fought 200 battles, have 14 wounds on my body, have lived thirty days on horseflesh, with the bark of trees for my bread, snow and ice for my drink, the canopy of heaven for my covering, without stockings or shoes on my feet, and with only a few rags for my clothing. In the deserts of Egypt I have marched for days with a burning sun upon my naked head, feet blistered in the scorching sand, and with eyes, nostrils, and mouth filled with dust, and with a thirst so tormenting, that I have opened the veins of my arms and sucked my own blood! Do you ask how I could have survived all these horrors? I answer, that next to the kind providence of God, I owe my preservation, my health, and vigor, to this fact, that I never drank a drop of spirituous liquor in my life; and,' continued he, 'Baron Larry, chief of the medical staff of the French army, has stated it as a fact, that the 6,000 survivors who returned safely from Egypt, were all of them men who abstained from the use of ardent spirits.'

The Regalia of the British Crown. The Regalia, deposited in a room recently appropriated to that purpose, presents a magnificent spectacle. Here is the ancient Imperial Crown of Charles II; Prince of Wales' Crown; the ancient Queen's Crown; but the most magnificent display of England's Regalia is the Crown of her present Majesty. The cap is of purple velvet, with silver hoops covered with diamonds; on the top of these hoops is a ball covered with smaller diamonds, with a cross of brilliants, containing a remarkable central Sapphire. On the front is a heart shaped ruby, said to have been worn by Edward the Black Prince. This diamond weighs 1 3-4 lbs, and is valued at one million pounds. The Baptismal Font with stand, of silver gilt, which was used at the baptism of her present Majesty, and the Prince of Wales, is four feet high and cost £40,000. A large silver Wine Fountain is also exhibited, weighing 96 lbs, and which cost $50,000. There are various other costly parepharnalia belonging to the Reglia, such as St. Edward's Staff, of pure gold, 4 feet 7 inches in length; the Royal Sceptre, of gold, 2 feet 9 inches long; the Rod of Equity, of gold, 3 feet 7 inches long; the Queen's Ivory Sceptre, mounted in gold, with a dove of White Onyx; the Orb, 5 inches in diameter, edged with pearls, and surmounted with roses of diamonds. The sovereign holds this orb in the left hand at the Coronation; the Swords of Justice, temporal and ecclesiastical; and numerous other articles which we cannot mention. The value of the whole Regalia is estimated at £3,000,000, equal to $14,520,000!

Temperance. A Bishop's Testimony. The Bishop of Norwich, on presenting in the British House of Lords, fourteen petitions, signed by upwards of two thousand persons, on the subject of temperance, said, that as he had paid much attention to that subject, few persons perhaps were better able to give evidence on it than himself. On the first introduction of the system of temperance societies, he was opposed to it, but he was ultimately overborne by the strong evidences of its value, which he found in every direction where he moved, especially in those manufacturing towns near which he lived. He had witnessed not only individuals, but masses of persons, who before had been heedless, profligate, and irreligious, turning over a new leaf when they become members of temperance societies, and those who had never frequented places of worship before, constantly attending them after joining those societies. He had also found that houses, which used to be scenes of depravity and revolting vice, had been changed into places of comfort and happiness, in consequence of their owners becoming members of temperance societies. His evidence on this subject ought to have some weight, as he had commenced by opposing those societies, and had ended by being convinced of their utility.

The Legacy. At the age of seventeen, this distinguished statesman and scholar, J. Q Adams, received from his mother the following letter: "You will doubtless have heard of the death of your worthy grandpapa, (the Rev. Mr. Smith of Weymouth,) before this reaches you. He left you a legacy more valuable than gold or silver; he left you his blessing and his prayers; that you might return to your country and your friends, improved in knowledge and matured in virtue; that you may become a useful citizen, a guardian of the law, liberty and religion of your country, as your father (he was pleased to say) had already been. Lay this bequeath up in your memory and practice upon it; believe me, you will find it a treasure neither moth nor rust can devour."

New Bedford. One of the most striking illustrations of the advancement of our country, is exhibited in the fact, that there are now three mercantile houses in the town of New Bedford, which have afloat upon the ocean, engaged in the whaling business, more tons of shipping than were owned by all the American colonies at the period of the Revolution. And further that there are, at this moment, more tons of shipping belonging to the town of New Bedford, engaged in that business, than were employed at that period, in the same pursuit, in both Europe and America. [Yarmouth Register.

A garden has been the inclination of kings and the choice of philosophers; the pleasure of the greatest and the care of the meanest; an employment and possession for which no man is too high or too low. If we believe the scriptures, we must allow that God Almighty esteemed the life of man in a garden the happiest he could give him, or else he would not have placed Adam in that of Eden.

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[Extract from a letter by Rev Dr Francis, of Cambridge.]

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PRACTICAL DENTISTRY. At the old and celebrated dental establishment of Dr S. STOCKING, No 266 Washington street, corner of Avon Place, Boston. The public are assured that at the above place, every branch of surgical and mechanical dentistry, is in full tide of operation, and at prices too, fifty per cent less, than operations of equal value, can be had, in this, or any other city in the nation. The many valuable improvements, that ingenuity and skill have brought out at this establishment, render it one of the best resorts for dental operations in the whole country. While the profession are generally satisfied with theories, and modes of treatment, that have long since been laid aside as worthless; having no claim on the confidence of an enlightened community, Dr S. has the satisfaction of saying, that his present mode of operation challenges the most rigid tests, that pathological science can bring for its overthrow. Many and serious evils have arisen from the usual method pursued by dentists in setting teeth on plate and pivot:—they are too numerous to be noticed in detail in a common newspaper advertisement; such work however carries with it its own condemnatory marks,—a few of which are, an ill adaptation of the work to the mouth, and consequently an unstable, rattling condition when masticating food,—a tendency to irritate and inflame the gums,—a pungent disagreeable taste of brass and copper, that vitiates the flavor of the most palatable and delicious food,—the galvanic effect, produced by the combination of so many different metals in the mouth, some of which are of the base kind to save expense;—and above all, an offensive and poisoned breath which being inhaled, acts directly on the frail and delicate tissues of the lungs, producing pulmonary affections and its fatal consequences. These are some of the positive evils that are produced by the work of too many dentists of the present day, which have rendered the wearing of artificial teeth, so much to be dreaded. The public however may be assured that Dr S. in the most effectual manner has removed the above named objections that have been justly argued against the use of artificial teeth,—by the perfect adaptation of the whole work to the mouth,—the purity of the gold in the plate,—the entire exclusion of brass and copper from the solder,—the ease with which the work may be removed at pleasure for cleansing—the uniform firmness and stability of the whole in masticating food,—and in the beauty and life-like appearance of the teeth, in their shape, shade, and articulation. As it is the province of the dentist to arrest decay in teeth in its first stages, and preserve them by filling, either with gold or some other proper substance, Dr S. will give especial attention to this branch of his profession, assuring those who are disposed to avail themselves of his services, that there is but *one* way that filling teeth can be made efficient, in saving them, and but few among the hundreds, who roam the country and infest the cities under the name of dentists, that know any thing about it. Single teeth will also be set on silver or gold pivots, where the stumps will admit of it, that will render them ten fold firmer than the usual way of setting on wood, and entirely free from the taint that the wood produces, by absorbing and retaining the liquors of the mouth. Extracting, cleansing, regulating, and all other operations connecting with the profession will be performed in a skilful, careful and thorough manner and warranted. Whole sets of teeth with false gums as well as entire upper sets on the principle of atmospheric pressure that will give entire satisfaction will be made at the shortest possible notice. Dr S. would also inform those whose misfortune it has been to have a cleft, or deficient palate and roof, so as to affect the articulation, that they can have a proper remedy in the application of an artificial palate, made either from gold, silver, or porcelain,—and at a price within the means of those in moderate circumstances. jy12

DR. MORTON, (late Wells & Morton,) 19 Tremont Row, Boston, would respectfully beg leave to call the attention of his former patients and the public generally, to an improvement in Mechani l Dentistry. It is generally known that the former method of Inserting Teeth is full of weighty objections, inasmuch as experience has proved that it has been little more than an equal chance whether teeth would be worn, or whether the patient would not, after suffering for months and sometimes years, finally throw them aside and give up all hopes of ever being benefitted by their application. Or, if the patient does continue to forego the difficulties of their dropping down, moving about, cutting the jaws, or at least producing irritation, (and this, too, without the consolation of their even giving them a natural expression, but the reverse, a ghastly look,)—yet in their own minds they condemn the Dentist and the art, inasmuch as the real end for which the Teeth were designed (mastication) is not attained; and not unfrequently is it the case, that individuals are deprived of dining elsewhere than at their own private table, for the very reason that they must either forego the pleasure of taking any thing but liquors, or choose the alternative of putting their teeth in their pockets. These difficulties have not, perhaps, always been owing to the fault of the Dentist, or the peculiarity of the patient's mouth, so much as to the infancy of the art. Like all other professions, as it has advanced, it has engaged more of talent and aspiring mind, resulting in improvement upon improvement; and I feel justified in saying that I am now enabled to insert Teeth upon a plan such that they can be worn without causing the slightest pain—the patient can masticate perfectly well with them—they will remain firm in their places—give the same expressive, life-like appearance as the natural teeth, resembling bone—being manufactured by myself to suit every case, with its peculiarities, thereby completely obviating the above difficulties.

*** All operations warranted to correspond with these statements, or no charge will be made, unless notice should be given to the patient of a necessity for deviation. o25

PIANO FORTES. The subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

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o11

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